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An International Baptist Magazine

MISSIONS



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In This Issue

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Louise Heinz is a missionary in Nicaragua, in service since 1935.



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Willis C. Lamott is a missionary of the Presbyterian church in Japan.

Frederick W. Meyer, M.D., is a medical missionary in the Philippine Islands, in service since 1919.

Francis C. Stifler is Editorial Secretary of the American Bible Society.

Huldah Mary Sundell is a home missionary in the Southwest, in service since 1915.

Coe Hayne, Owen C. Brown, G. Pitt Beers, G. Clifford Cress, P. C. Wright need no introduction to readers of MISSIONS.

A Blue Book in Every Church

In the Forward Movement booth at the St. Louis Convention, the Blue Book was an object of particular interest. After the Convention the idea was promptly taken up by local churches and in a short time many Baptists had inscribed their names and thereby promised to become Forward Fund givers.

It is hoped that there will be a Blue Book in every Northern Baptist church. One can quickly be made out of an ordinary loose leaf cover furnished with a half-inch ring binder. It should not be smaller than the size which will take the ordinary letterhead sheet of paper, 8½ by 11 inches.

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152 Madison Avenue New York City

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QUESTION BOX SEPTEMBER

NOTE.—Questions are taken from all pages and occasionally include advertisements. The contest is open only to subscribers.

Special Notice

After you have answered these questions, be sure to read the announcement on page 447.

1. Who is Archibald Douglas Cochran?
2. What house had neither bedroom nor chimney?
3. Where do 9% of the population pay 44% of the taxes?
4. Who wrote *Boy Days and Boy Ways*?
5. What happened on February 25, 1779?
6. What is scheduled for Detroit, September 24-27?
7. Where were 459 surgical operations performed?
8. Who went to China in 1912?
9. What country is restless for independence?
10. What preacher was formerly a Buddhist priest?
11. What constitutes a minority group in the United States?
12. What is covered with a silk wrapping cloth?
13. What is the value of 8,375 rupees in American currency?
14. What Italian Baptist Church changed its name?
15. Who maintains 1,151 high schools?
16. What building program stopped six years ago?
17. Who was Elkanah Comstock?
18. What hospital has 27 beds?

Now please turn to page 447 and follow instructions.

QUESTION BOX PRIZES New Rules for 1936

For correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a year's subscription to *MISSIONS* or a worthwhile missionary book will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and one prize will be awarded.

All answers must reach us not later than January 1, 1937, to receive credit.

The cover picture shows the entrance to a Japanese shrine with its statue of Buddha.

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MISSIONS

An International Baptist Magazine

HOWARD B. GROSE, *Editor Emeritus*WILLIAM B. LIPPHARD, *Editor*

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SEPTEMBER, 1936

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LETTERS

From the Editor's Mail Bag

I have always thought of *MISSIONS* as the best periodical of its kind in the country. After reading the June issue, I am constrained to declare that it hasn't even a close rival in its field.

Your striking analysis of the Northern Baptist Convention sessions in St. Louis left the following convictions more firmly rooted.

(1) These are not days to be taking undue pride in a specific sectarian message. *All* disciples of Christ must join hands to advance the Kingdom.

(2) The gospel is one gospel. "It begins in the regenerated heart. Its goal is a kingdom of loving hearts." Better evangelistic preaching, more effective messages on personal righteousness, and more convincing sermons on brotherhood, justice, and peace are ALL needed.

(3) Our Northern Baptist Convention programs have been too crowded. At inspirational sessions, *too many* speeches are included. There are too many reports, and there is much too little opportunity for intelligent discussion.

(4) We pastors must dedicate ourselves more fully to the task of inspiring our constituencies to "forward" giving for the 12 months ahead.

Your June issue so impressed me that I felt impelled to write my appreciation. I feel a deep sense of guilt in not having pressed the members of my congregation into reading *MISSIONS* more faithfully. I promise you I will make an enthusiastic attempt to increase the number of subscriptions in my church during the coming year.—Rev. G. Merrill Lenox, Minneapolis, Minn.

NOTE.—To Pastor Lenox, hearty thanks for the promise to attempt to increase the number of subscribers in his church.—Ed.



I have read with interest and enjoyment your editorial in the June issue, entitled "Two Worlds at St. Louis." I wish to compliment you on not only its excellent style but also on its emphasis and message. It is evident to us

NOTE.—During the 29 years since the Convention was organized, no President, Secretary, Treasurer or other officer ever received any salary. All have served the denomination without compensation. The Convention provides only necessary travel expenses when an officer travels on Convention business.—Ed.

The Struggle for Control

A CARTOON BY CHARLES A. WELLS



OCCASIONALLY there appear in the newspapers startling, tragic tales of folks who have run amuck while in the air. In the grip of a sudden, fear-crazed madness, they have tried to wrest control of the airplane from the hands of the pilot.

The ensuing struggle for control of steel wings that hurtle through space at 200 miles an hour, is not unlike the present experience of the whole mechanism of human progress. Powerful engines have been opened wide; great speed has been attained which can carry life far on peaceful wings, or it can dash it to oblivion under the dizzy, fear-crazed grip of hatred.

In this situation the world is a unit. Steel wings have bound us to one fate. Oceans are no more and under the miracle of these wings, mountains have been flattened into highways.

Our civilization is like an airplane in which humanity is traveling. Powerful forces of good and of evil are struggling for control. Evil men have taught the world to yield to hatred; good men must teach it the Christian surrender of love.—CHARLES A. WELLS.

BUILDING CHRISTIAN MANHOOD IN CHINA

Scenes at Wayland Academy in Hangchow, East China

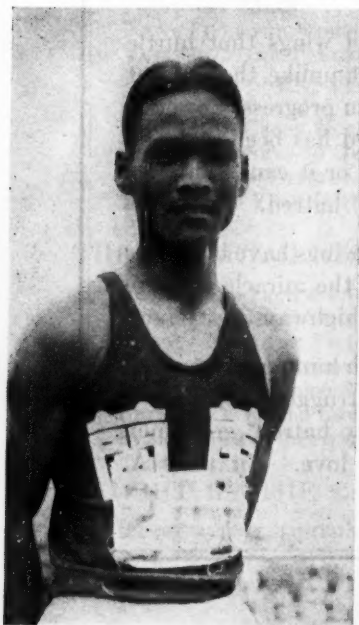


Principal B. Y. Hsu of Wayland Academy, and Missionary E. H. Clayton. The latter went to China in 1912

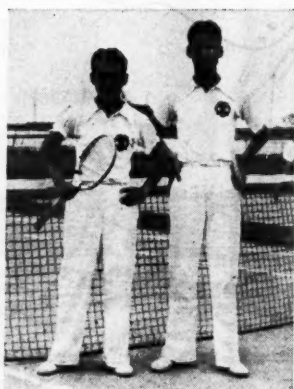


ABOVE: The Relay Team which won from 19 schools

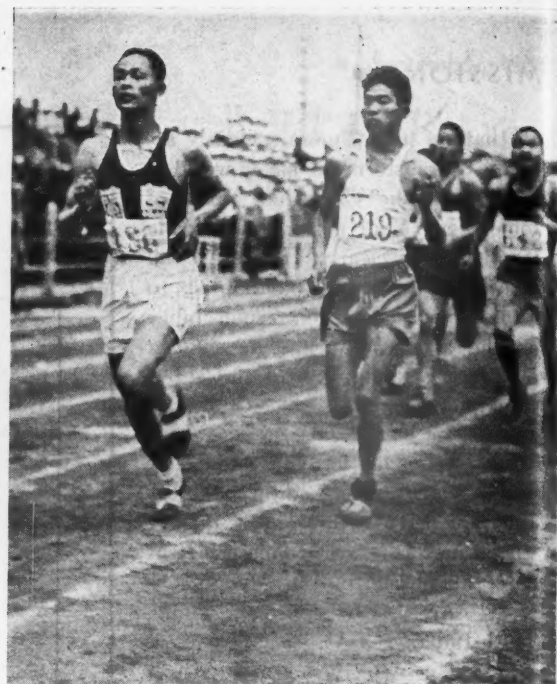
BELOW: The 4th son of Principal Hsu and winner of the pole vault and the high hurdles



BELOW: Tennis champions of Chekiang Province. Both are sons of Principal Hsu



BELOW: Some of the prize winners and the prizes at the Wayland Academy Chekiang Province Athletic Meet in which 19 schools participated



The son of Baptist Deacon Y. M. Lee leading in the 800 meter race which he won after having won also the 200 meter and the 400 meter races



The Wayland Academy Team receiving their prizes. More than half of the individual firsts and seconds and five of six cups went to Wayland

MISSIONS

VOL. 27, NO. 7



SEPTEMBER, 1936

Nothing Like It in Twenty-Five Years

BEGINNING on September 13 and continuing into December, a national preaching mission will visit 25 cities in the United States and Canada. The complete schedule appears on page 400. There has been no such united movement by the church forces of America since the Men and Religion Movement of 25 years ago.

The cities are unanimous in response. Yet here and there objection arises. A Southern Baptist paper said recently:

If the preaching mission is a camouflage behind which the Federal Council of Churches is hiding the objective of church unity, then we are not in sympathy with it. . . . So long as there are varieties in experience with God, we shall believe that He is well pleased with our sectarianisms.

That objection is easily refuted. The mission's declared purpose is to "teach and preach in its fulness the gospel of our common Lord and Saviour Jesus Christ." Surely Baptists must concur in that. "It will stress once more the reasonableness of the Christian faith in God and its redemptive and creative power in the organizing and shaping of a bewildered society toward the ideals of the Kingdom of God." There is no Federal Council camouflage here!

The high calibre of personnel likewise refutes any objection. To mention only a few of the men who will do the preaching—Stanley Jones, T. Z. Koo, Ivan Lee Holt, Francis B. Sayer, George W. Truett, George A. Buttrick, Robert E. Speer, M. E. Dodd, Albert W. Beaven—is sufficient. These men are not the camouflaged agents of organic church unity. They are concerned only with calling America to repentance. For her sins, individual, social, racial, national, are legion. They will summon America to re-

ligion at a time when irreligion threatens to wreck our civilization.

What will be accomplished? Five results should follow. *First*, for hosts of Christian workers the preaching mission should revitalize faith and courage amid today's sense of disillusionment and futility. *Second*, it should bring new emphasis to evangelism. It is hopeless to expect an abiding Christian social order if we neglect the cultivation of personal relationships with God. *Third*, it should reawaken the missionary spirit. This movement is planned to expand into numerous local preaching missions. The entire missionary enterprise should feel its impact. *Fourth*, it should challenge the nation to new loyalty to God and the ideals of His Kingdom. Today when nationalism, fascism, communism, naziism are demanding the allegiance of men, Christianity must press its paramount claim above every other loyalty. And *fifth*, the mission should set before America the spiritual solidarity of her Christian population. It is a startling fact that the combined membership of all churches, Catholic and Protestant, constitutes only a minority group in the United States. With the spread of atheism, that fact may some day have political significance. The preaching mission should demonstrate that American Christians have a united moral strength which far transcends numerical minority.

So this is no camouflage of the Federal Council of Churches to promote organic church unity. It is rather a united effort to urge church loyalty, to enlarge the missionary outreach of American Christianity, to revive faith in the gospel and to proclaim its commanding significance for our world. It is timely and urgent. It deserves the cooperation of all followers of Jesus Christ.



The World Today

Current Events of Missionary Interest



Hungry and nothing to eat; homeless and no place to sleep

Communist Raids in West China Cause a Devastating Famine

WITH tree bark, roots and grasses exhausted for food, thousands of starving people in West China in the summer were eating soup made of white clay. Press reports described their plight as "the worst famine in China's history." The soup is called "hunger stopper," because it deadens, at least temporarily, the pangs of hunger. But later effects are said to be agonizing. It clogs the digestive tract and eventually causes excruciatingly painful death. Because it had been so highly developed agriculturally, this great area in central Asia with a population of 70,000,000 has heretofore escaped the devastating famines that periodically swept across other sections of China. Conditions now are so serious that 30,000,000 people are said to be affected. Tens of thousands have already died of starvation. Government officials attribute the situation to repeated invasions by Chinese Communists during the past two years. One section of West China today is said to be so barren that not a sheep, pig, fowl or any kind of crop remains. The invaders took all of these and ate even the seed grain. (During the past two years *MISSIONS* published several articles relating to the menace of Chinese communists in China. See May, 1934, page 276; March, 1935, page 141; March, 1936,

page 138.) Hospitals and orphanages in Chengtu, West China are reported filled with emaciated children from the afflicted areas. Northern Baptists have carried on mission work in West China since 1889. At present there are four stations and 46 missionaries in service. Outstanding institution is the West China Union University in whose maintenance Baptists coöperate with four other Protestant denominations. There are five organized Baptist churches and 51 places of worship in the field enrolling 2,880 church members.

Roman Catholicism in America Records Unimpressive Gains

THE Roman Catholic population in the United States, including Alaska and the Hawaiian Islands, increased by 212,136 during the past year, of whom 63,454 were converts from other denominations or from no previous religious affiliations. Total Catholic population now stands at 20,735,189 as reported in *The Catholic Directory for 1936*, published by P. J. Kennedy & Sons, and summarized in *The New York Sun*. Churches total 18,387, only 43 more than last year, a surprisingly small increase. Priests total 31,108, or 858 more than a year ago, while theological seminary enrolment shows a drop of 950 with 22,629 candidates for the priesthood enrolled in 197 institutions. Catholics maintain 7,490

parochial schools enrolling 2,212,260 pupils or 2,587 more than last year, while 195,821 students are taught in 1,151 high schools which increased by 17 during the year. This reflects an upward trend in Catholic higher education. There are 671 Catholic hospitals, 156 homes for the aged, and 319 orphan asylums. Comparing these figures with those reported three years ago (see MISSIONS, September, 1933, page 390), a net increase of only 466,706 in Catholic population is recorded, for the three year period, a rate of increase *less than one per cent a year*. This unimpressive gain, which is duplicated by a similarly insignificant growth in Protestantism, seems to support the statement frequently made that the recent economic depression, as staggering and as devastating as it has been, has nevertheless thus far produced few signs of a genuine religious revival in the United States.

An International Congress of Jews Meets in Switzerland

AS THIS issue goes to press, the Jews of the world are holding an international congress in Geneva, Switzerland, August 8-14, for protective action against the rapidly spreading anti-Semitism that threatens their security in almost every land on earth. "There are few places in the world today," said Rabbi Stephen S. Wise of New York, just before he sailed for Geneva, "where Jews are not subject to persecution and discrimination merely because they are Jews." So the Geneva Congress will present the

claims of the Jew for the removal of political, social and economic discrimination, and for protection against the organized terrorism that has made him its victim, especially in Europe.

The anti-Semitic program of Nazi Germany in recent years is well known. Not so well known is the discriminatory treatment of Jews in other countries. According to Rabbi Wise, there are 3,200,000 Jews in Poland or 9% of the country's population. They pay 44% of all direct taxes, yet they are barred from most employments. Less than 1% of Polish government employees and less than 1% of banking employees are Jews. There are 900,000 Jews in Rumania, yet the laws prescribe that 90% of employees in commerce and industry must be Rumanians. In every way Jews are excluded. Although Jews comprise 11% of the population of Vienna, only 11 Jews are among the city's 5,000 school teachers. These examples indicate the quiet, persistent, relentless effort to deprive the Jew of those rights to life, liberty and the pursuit of happiness that belong to all human beings, and to return the Jew in Europe to the ghetto existence of the Middle Ages.

However, there seems to be sharp difference of opinion on the wisdom of holding such a Congress. The American Jewish Committee is reported to have opposed it on the ground that in setting up an international organization to protect his rights, the Jew stood in further danger of losing his national citizenship.

At the Geneva Congress, 50 delegates and 50 alternates will represent the Jews of America.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

GOD MADE MARRIAGE an indissoluble contract; the world today has made it a scrap of paper to be torn up at the whim of the participants.—*Cardinal Mundelein.*

A NATION IS THE SUM TOTAL of all its homes. If the home is constructed with false spiritual materials, the nation must eventually become insecure.—*Mrs. Alvin Sherbine.*

THE GREAT EVILS IN THE WORLD happen because most of the people in the world are exactly like ourselves.—*William Temple, Archbishop of York.*

TEACHING PEOPLE HOW TO READ without teaching them what to read and what to do with what they

have read after they have read it, is a danger rather than a blessing.—*Newton D. Baker.*

I HOPE THE DAY WILL NEVER COME when the Church shall be brought down to the level of the State, instead of the State being brought up to the level of the Church.—*Judge Frederick E. Crane.*

MAN MUST HAVE SOMETHING TO WORSHIP; if it is not God it will be the almighty Caesar, the almighty Charlemagne, the almighty Hitler, Stalin, or Mussolini.—*Rev. Malcolm MacLeod.*

TROUBLE ALWAYS REVEALS THE DIFFERENCE between a Christianity affixed to us and a Christianity possessed by us.—*Rev. Harry Emerson Fosdick.*

THE WITCH AND THE DOCTOR

A story, full of pathos and dramatic human interest, of a twelve-year-old Filipino girl patient in the Emmanuel Hospital at Capiz, who died of cancer in spite of efforts by a medical missionary and a Filipino witch to save her life

By FREDERICK W. MEYER, M.D.

LITTLE Generosa, a girl barely over eleven years of age, was brought to the Emmanuel Hospital with pneumonia, an abdominal tumor, paralysis of the intestines, and an accumulation of fluid. She presented an intensely interesting problem for the surgeon. Progressively she became worse. The pneumonia would not resolve. Her abdomen became more protuberant, although periodic removal of fluid seemed to alleviate her. It was inadvisable to do an abdominal operation for excision of the tumor. All we could do was to make the patient as comfortable as possible, much to the satisfaction of her numerous relatives.

Generosa came from a fairly prominent family, with three nurses among her relatives. Her father is a dentist. It is very difficult to soothe the innumerable relatives. In fact, we claim it is more difficult to treat the relatives than to cure the patient. All cousins must be consulted for approval of proper procedure. Grandmother must have her final say. Too many medical consultants, like the proverbial cooks, may and do spoil the broth. It is common custom for consultants to rush in with their pet treatments.

Nevertheless, all medical and surgical opinion was of no avail. Local priests and their prayers proved useless. Generosa became worse. The relatives became hysterical. Something had to be done. Although they appreciated our constant attention to the case day and night, the cure was not forthcoming.

One evening during the third week the relief nurse had made the patient comfortable for the night. One of the relative nurses and the father were watching the case. The time seemed auspicious for another type of cure.

Did you know that a twelve-year-old girl could die of malignant cancer?



TOP: Dr. Frederick W. Meyer. He had to compete with a witch. BOTTOM: The Emmanuel Hospital in Capiz, Philippine Islands. OPPOSITE: Misses Jennie C. Adams and Flora G. Ernst and graduates of the Nurses' Training School in Capiz

After two hours' rest, I went over to the hospital and, to my dismay, I discovered that the relatives had smuggled in the favorite witch woman from the witch-infested town of Panay.

old
er?

My own nurses happened to be elsewhere on duty, believing that all was comfortable with Generosa. From head to foot my little patient had been smeared with some ugly reddish concoction. The old witch was murmuring her senseless incantations. The father was standing by mumbling his Catholic church prayers.

Well, what would you have done? With flaring disgust I deposited the witch outside the confines of the hospital. The father loudly protested such procedure, and defended his call of the witch, stating that he had implicit faith in her former wonderful cures at Panay. He demanded her retention on the case. It was a question of witch or doctor, not witch and doctor. That poor shivering old witch woman listened in fear to my injunctions never to darken the doors of the hospital again. Then I took that father in hand. But what could be done with such a distressed mind? Apologies soon became profuse on the part of the whole relationship.

The next day I performed a laparotomy with two associate surgeons assisting, and removed a large, grossly malignant tumor, just as we had diagnosed a month before. The pathologist's report came, "Carcinoma, very malignant."

Little Generosa withstood the shock of operation and lingered on in implicit faith in her doctor. But cancer in this tender age had done its terrible damage, and Generosa passed away.

Medical missionaries face these heart-rending cases, especially this one, with intense scientific interest. We may be able to clear up the

pneumonia under X-ray influence. We can cure intestinal paralysis and stop the ascitic fluid. But cancer foiled our attempts, an incurable case at such a tender age. Our hearts respond in sympathy, our souls long for a complete understanding in the minds, hearts and souls of our friends in the Orient, that the superstitious darkness of the past ages must give way to Jesus, the Light of the World.

Three decades of American influence in the Philippines have wrought wonders with the introduction of the public school system and the revelations of the open Scriptures. Three centuries of ignorance and superstition seemingly belong to past history, but several more generations are needed to bring the Islands into the fullest light of Christian direction. Spain and her dominant church had glorious opportunities to develop them into a real strong Christian nation, but it was more advantageous to prolong the era of dark ages. Even now it seems expedient for the controlling church to systematically flood the Islands with foreign *padres* who preach fanatically against the Emmanuel Hospital as a place of evil under its devil-controlled American doctor. Recently a three weeks' campaign of vilification disgusted the majority of Capiz citizens. Our folks realize the value of the hospital and its Christian spirit of service to all. No amount of fanaticism could destroy their love for the hospital. Still it will take years and years to remove the lingering darkness, the conflict of the old and the new.



AN ENDLESS LINE OF EMPERORS

Did you know that Japan holds the distinction of having the longest reigning dynasty in history?

NOTE.—*This interesting account of the Emperor cult in Japan has been condensed from an article originally published in that country. In the tense situation there, the authorities objected to certain statements and subjected the author to an examination as to his intent. He was able to say that he wrote in all kindness in an effort to explain to the English-reading public the ceremonies which seem so dear to the Japanese and so strange to Western observers. In this condensed form all statements to which the authorities objected have been omitted. The last sentence in the article suggests a problem in Christian missions that has not been sufficiently appreciated heretofore.—Ed.*

WHAT is the peculiar contribution of Japan to modern civilization? The question almost always brings the answer: "The fact that she has the longest reigning dynasty in history." More and more in modern Japan this fact is being impressed upon the people—that Japan's pride and glory lies in the fact that she is ruled by an endless line of emperors—endless in the past, extending back to the age when gods were men and when men were gods, and going forward in the future eternally,—a dynasty "coeval with heaven and earth," to quote the constitution of the country.

The modern emphasis of this ancient idea means to some the acceptance of a mythology which offends the minds of many men. To others it gives a passion for nationalism which shows itself in terrorism and sometimes revolt and assassination. To all it serves to set apart the Japanese as a race different from others, and in a sense superior to them. Other nations seized power from their unwilling rulers; "our august Emperor" deigned to confer upon his people the privilege of a modified form of self-government! Other kingdoms have names for their rulers; the Japanese Emperor's name is never mentioned by his subjects. To some constitutional monarchies, as in England, the Throne has become an institu-

By WILLIS C. LAMOTT

tion of the State, but the Japanese Emperor shall never be considered as mere institution or organ of government—for all government flows from him. He is referred to with reverence and awe. In English the pronouns referring to him are capitalized. His person is guarded sacredly, words that come from his mouth and pen are treated with reverence—in short, the worship accorded to the ruler of the country in Japan is something unseen elsewhere in the world today.

Just recently I was riding in a street car down one of the busy avenues of Tokyo. A man across from me arose, turned toward the window, took off his hat, and bowed. Why? We were turning the corner and facing the Imperial palace. A few days before that several boys in an electric express performed the same act of reverence as we passed approximately in front of the Shrine to the Emperor Meiji. Waiting for a bus, I watched the children pouring out of a certain Primary School. Every one of them, as they passed the neighborhood shrine, where the national ancestors are worshipped, turned, bowed deeply, and, in the case of the boys, took off their hats. On the day on which the Atsuta Shrine was dedicated, in every school in Japan the whole school student body lined up, faced in the direction of the shrine even though it was hundreds of miles away, bowed deeply and paid reverence. In some schools, where the boys gather on the campus for calisthenics before school, the exercises are opened or closed by teachers and students turning in the direction of the Meiji Shrine and bowing deeply.

In the school ceremonies on national holidays and at the beginning and ending of school terms, the central point of the program is the reading of the Imperial Rescript on Education, granted by the Meiji Emperor in 1890. The document, in its own right, is worthy of all honor for the influence it has exerted in extending the spirit

of morality and learning throughout Japan; but the content of the document is not emphasized so much as the fact that it was conferred upon the people by the Emperor.

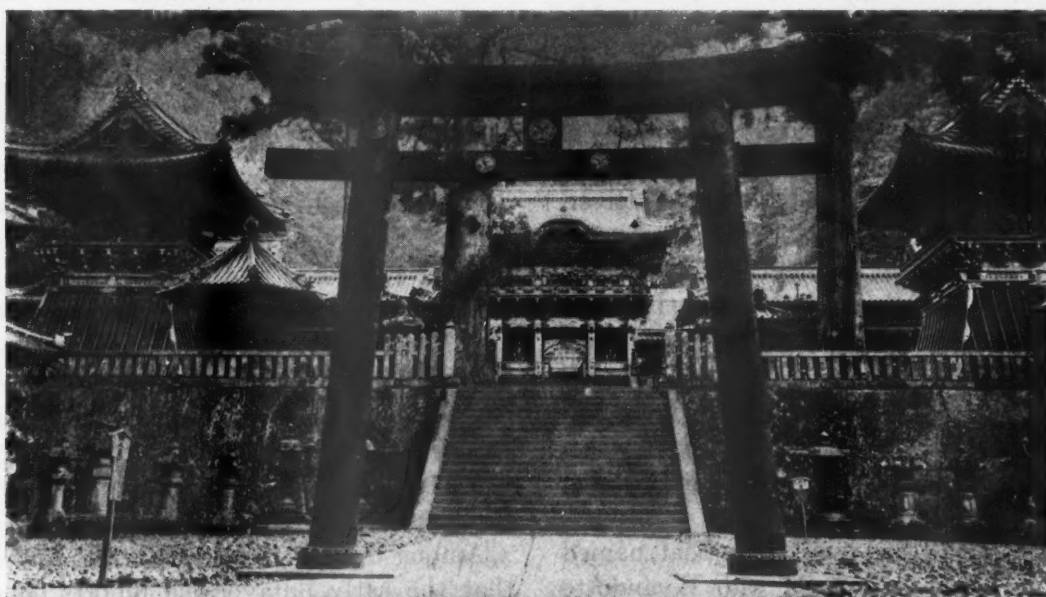
In most schools the Rescript is carried into the assembly room in a round case lying upon a fine, lacquer tray, covered with a silk wrapping cloth, the paraphernalia often valued at hundreds of yen. An officer of the school, carrying the sacred scroll, enters the school room in advance of the principal, all of the students standing at attention. The officer places the tray upon a stand, and bows deeply, then backs away, then the principal steps forward, puts on a pair of spotless white gloves, bows as deeply, reverently takes off the silken cover and with care removes the scroll from its case. He then says, "I shall now read the Imperial Rescript," the drill master barks out a command, all the students bow from the waist and remain in that posture, with their eyes on the ground until the reading of the short document is finished.

A mistake in reading has been known to cause the resignation of a teacher, and movement or sound on the part of the students is unheard of. Following the reading, the national anthem is sung twice, there being only one verse, and an inevitable lecture follows. Not very thrilling for a school full of healthy adolescents? We wonder whether American boys and girls would respond with the reverence and awe characteristic of their

Japanese brothers and sisters. The fact that you believe your ruler to be a descendant of the gods makes a great difference in your attitude toward him and his writings.

An effort is being made at present to have all schools accept as a present a portrait of the reigning Emperor, a great gift indeed, and one that must be duly respected. The picture must be kept in a fire-proof case, often shaped like a shrine. Students when passing it, must bow; on ceremonial occasions it occupies the most conspicuous place in the room, and is accorded the same reverence that Roman Catholics accord to the altar in their churches. School children on certain occasions are taken in a body to the local national shrine to pay reverence to the spirit of the ancestors of the nation, in most cases a perfunctory bow performed at the orders of the school military instructor, but real nevertheless.

These are some of the external manifestations of one of the most significant practices of modern times—the attempt of a modern nation to center the life of its people around the reverence (or shall we say "worship") of a personage who is believed to be of divine descent, who connects the ancient past with the equally distant future, who stands as father of his people and head of all of the families in the Empire. And, any one with imagination can see in the Emperor cult a great many problems for the Japanese subject who becomes a Christian.



Main entrance to one of the temples in Nikko, famed scenic shrine center in Northern Japan

Four Men and Four Blankets in the Wilderness of Michigan

NOTE.—In October the Baptists of Michigan will celebrate the 100th Anniversary of the organization of their State Convention. (See MISSIONS, March 1936, page 153.) Centenary goals are "Soul Winning," Rev. R. B. Deer, chairman; "Paying Church Debts," Judge E. J. Millington, chairman; "Increasing College Enrolment," Rev. W. F. Davison, chairman; and "Christian Social Action," Professor J. M. Wells, chairman. Mr. James Buswell heads the Promotional Committee. Dr. Coe Hayne has written a history of Michigan Baptists, entitled "Baptist Trail Makers of Michigan." By courtesy of the Michigan Centennial Committee and The Judson Press a chapter of this book is presented to the readers of MISSIONS.—ED.



Lewis W. Cass, First Territorial Governor
of Michigan

By COE HAYNE

An informing account of the hardships endured by settlers in what is now Michigan, and how they organized the first Baptist church in that state

WHEN General George Rogers Clark, a Virginian residing in Kentucky, with 150 soldiers and two cannon, after a march unparalleled in military history, captured Vincennes from the British on February 25, 1779, he created a situation that caused the boundary between the United States and British America to be the Great Lakes instead of the Ohio River. Michigan, then a part of the Northwest Territory, was left pretty much to the Indians and the traders until 1818 when some of the lands in southern Michigan were surveyed and sold to settlers. Land speculators in the East, anxious to sell their holdings in Ohio, Indiana, and Illinois, had helped to spread the rumor that Michigan was a land of impassable swamps and dismal forests, unfit for settlement.

On August 27, 1818, a small steamboat, named *Walk-in-the-Water*, after an old Wyandotte Chief, arrived at Detroit. The whole countryside

turned out to gaze and marvel at this miracle in water transportation. Michigan that had been late in receiving the notice of home-seekers because of unfavorable reports, now came into her own.

On the strength of favorable reports of exploring parties covering a portion of Michigan bordering Clinton River, the Pontiac Company was formed November 5, 1818. This was a business venture sponsored and directed mainly by Detroit people to found a village (Pontiac) and sell land. Col. Stephen Mack was manager and Judge Solomon Sibley was one of the partners. The region was one of great natural beauty, a wilderness of lakes and forests. It soon became a center of attraction for oncoming emigrants from New England, New York and Pennsylvania.

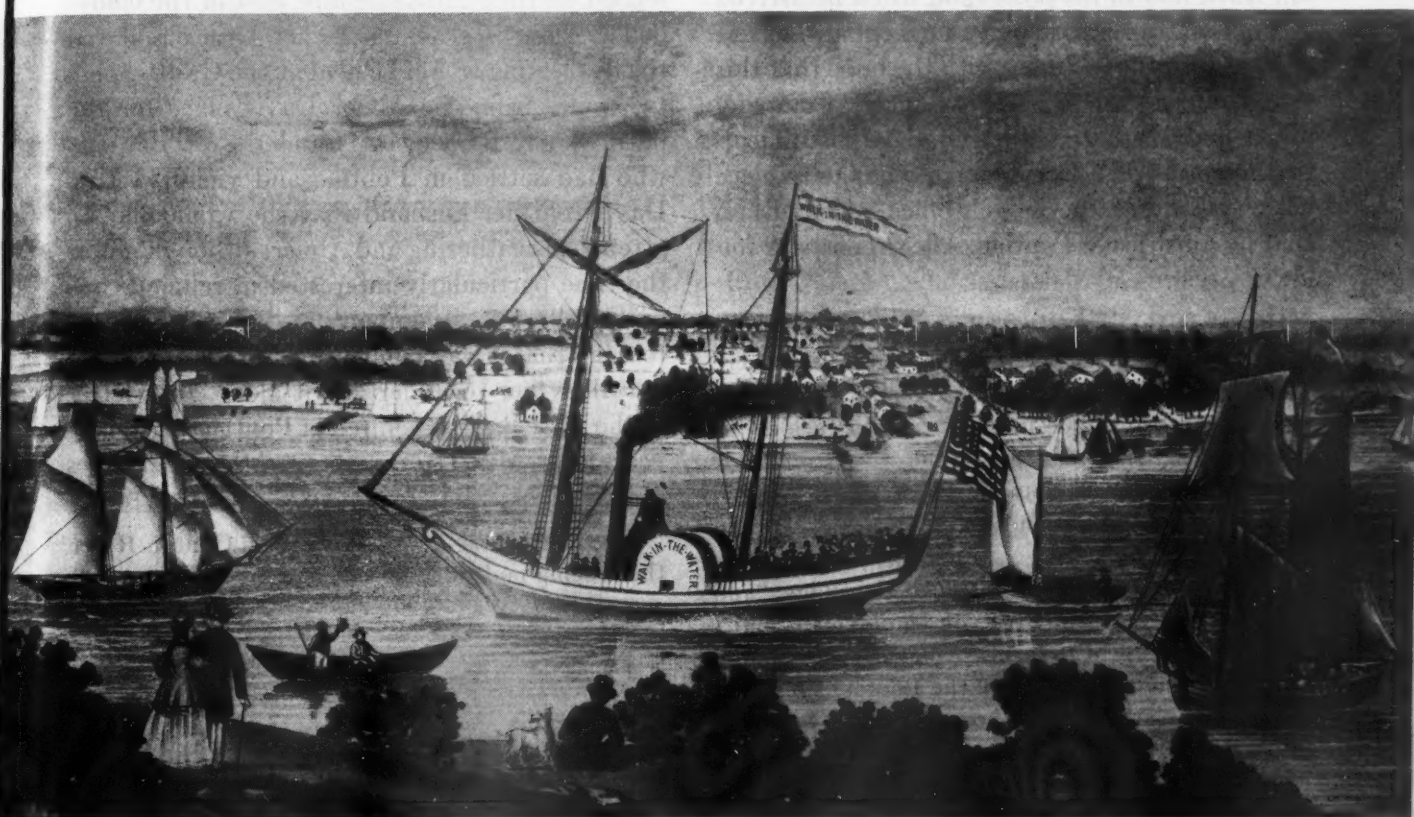
Among the folks back East who had learned that the early unfavorable reports concerning the Territory of Michigan were unfounded, were

Orisson Allen, Joseph Todd and their families. On October 20, 1818, with the high hopes of adventuring pioneers, they boarded a sailing vessel at Buffalo bound for Detroit. Because of strong, adverse winds the schooner was driven back three times to Erie, Pennsylvania. With her weary passengers the craft, 28 days after leaving Buffalo, put in at L'Anse Cruex.

Following a heavy snow-storm in December four men, Orisson Allen, Joseph Todd and the latter's son (later known as Major J. J. Todd), and a Mr. Thornton, started out on foot to ex-

and slept soundly in his rude cradle. On the following day the party arrived at the place where the city of Pontiac now is and where they camped that night.

It is recorded that all were pleased with the location and concluded that Pontiac would be their future home. Special interest in these first settlers on the spot now occupied by the city of Pontiac naturally centers about Orisson Allen because of his—and Mrs. Allen's—association with those who organized the first Baptist Church in Michigan.



A view of Detroit in 1820 as it appeared from the Canadian shore across the river

plore the country that is now Oakland County. Each man carried a supply of provisions, a blanket, and an ax. Two men carried rifles. At the end of the first day's hike, camp was made on the site of the future town of Romeo.

The snow was a foot deep. How to spend the night comfortably with but one blanket per man was a problem these hardy pioneers solved ingeniously. They cut down a hollow basswood-tree and chopped off two logs seven feet long and split them open. Then each man took a half-log, placed it near the fire, wrapped his blanket about him

On January 14, 1819, Orisson Allen and family with Messrs. Todd, Allen and Thornton and their families, left Mt. Clemens with Pontiac as their destination. They traveled in two wagons drawn by oxen, occasionally being obliged to cut their way through the tangled undergrowth in forest and swamp. They arrived at Pontiac, January 16, 1819. There was but one log house in the place and this was owned by the Pontiac Company. It had no bed chamber, no chimney, no floor except some split logs upon which beds could be laid. But here lived the four families. number-

ing at least 14 persons in all, until April. And they were in desperate circumstances. Every bit of food except wild game and fish had to be brought in from Detroit over a road that was so bad that a team at times had all it could do to draw half a load. Before the ground broke up that spring, Orisson Allen bought a barrel of flour in Detroit and hired some one to haul it to Birmingham. From Birmingham to Pontiac, Allen carried the flour on his back as needed, 30 or 40 pounds to the trip. By June nearly all food supplies were exhausted together with what little money Orisson Allen had in his possession when he arrived at Pontiac. In his extremity he went to Detroit to interview Judge Sibley with the hope that this resourceful member of the Pontiac Company might find a way to help him out of his difficulties. Orisson Allen later related what took place when he entered the judge's office and told him that he must leave Pontiac. Allen reports as follows:

He asked the reason and I told him if I stayed there I should starve; my money was gone, and there was no work to be had; it was the only time I had ever known want. The judge buried his face in his hands and sat silent for some time.

Finally he said: "You must not leave, we will furnish you with food and you may pay when you can."

"We need more help," continued the judge, "and if you will stay we will give you employment and I will direct our agent to furnish you with provisions."

Early in the spring of 1819 the Pontiac Company had built a large trading-house 20 x 60 feet, and divided into three rooms, and stocked with goods for the Indian trade and provisions for the men in their employ. It was from this agency that Judge Sibley promised me supplies.

The next morning after this interview I started for Pontiac with a number of men employed by the company, three oxen and a cart, and one woman as passenger. We had to cross a swamp about six miles wide, which was like a sea of mud; the team got stuck and the woman was obliged to wade out.

I reached home at dark and my wife brought me a piece of bread about half as large as my hand, all the food there was in the house. I could not eat it, nor could I rest that night from fatigue and anxiety.

Early the next morning I went to the trading-house to learn the judge's orders, and was rejoiced to find that they were, "Let Mr. Allen have all the provisions he wants."

Pork, flour, beans, a very few potatoes and tea was the entire list of supplies, but I was glad enough for a share of these.

Orisson Allen, Joseph Todd, William Lester, and Mr. Thornton in the spring of 1819 worked cooperatively in the erection of a log house for each family. When this job was completed they went to work for the Pontiac Company cutting, hewing and hauling timber for a grist-mill and a saw-mill, both to be run by water-power obtained from Clinton River.

In June, 1822, Mr. and Mrs. Abner Davis settled on their farm one mile east of the courthouse. A few weeks later the news was circulated that a meeting would be held at the Gibbs' home two miles from the Abner Davis place for the purpose of forming into a church the few Baptists who had settled in Pontiac and vicinity. Mrs. Davis told her husband that she would like to attend this gathering and Abner, although not at the time particularly interested in religion, was quite willing to accompany his wife. At least he told her that it was a long walk and that he would not allow her to undertake it alone. In a letter to the First Baptist Church of Pontiac written 50 years later, Mrs. Davis recounted the experiences of that night.

The first obstacle we met was the Clinton River, there being no bridge. A tree had fallen from a high



First Baptist Church of Pontiac, Michigan which has the distinction of being the first church organized by Baptists in Michigan



Clinton River near Pontiac, Michigan, photographed at the spot where Mr. and Mrs. Abner Davis crossed, as described in the paragraph below

bank, slanting down across the river. I said I would go back, but he said no, he would help me across. He broke a long stick for a cane, which I took in my right hand, he taking hold of my left, and succeeded in reaching the other end in safety. The first mile there had been a wagon through—the second there was nothing but blazed trees to guide our steps. The meeting was held in Deacon Gibbs' house, which was a frame building with one room. The outside was covered with wide, rough oak boards, and there was a loose floor, with no fireplace, the cooking being done by the side of a log in the dooryard. In this house the Baptist church was organized.

David Douglas opened the meeting and read some "Articles of Faith and Covenant." Those who that night assented to them and requested that their names be recorded as constituent members of the church were Orisson Allen and wife, Mrs. Lemuel Castle, Miss Drusilla Castle, Judah Church, Mrs. Abner Davis, David Douglas and wife, Deacon Gibbs and wife, Mrs. Enoch Hotchkiss, Joseph Lee and wife, Amos Niles, Mrs. William Philips and Dr. Ziba Swan and wife. Their names are recorded here because they were the Baptist pioneers in the wilderness between the Great Lakes and formed the first church of that communion in the then territory of Michigan.

In the fall of the same year (1822) there came to Michigan Rev. Elon Galusha, sent to the territory by the New York Baptist State Conven-

tion. He was at the time pastor of the Baptist Church in Whitesborough, New York. During his missionary tour he visited Pontiac and conducted a service in which the newly formed church was recognized. The little house of Deacon Gibbs was filled with people who came to witness the simple ceremony.

Michigan has been fortunate in the character of the founders of its institutions. Elon Galusha was of a distinguished family. Son of Governor Galusha, of Vermont, he began his ministry early in life. It is related of him that few men could sway a congregation more powerfully than could Mr. Galusha when his sympathies were enlisted. For many years he was one of the best-known ministers in the State of New York, serving the churches for a term as president of the New York Missionary Convention. In addition to that in Whitesborough he held pastorates in Utica, Rochester, Perry and Lockport.

Elon Galusha, who assisted in forming the first Baptist Church of Pontiac in 1822, was not the first ordained Baptist minister to enter Michigan. In February, 1821, Isaac McCoy, missionary to the Miami Indians at Fort Wayne, Indiana, under appointment by the Baptist Board of Foreign Missions, visited Detroit to interview Governor Cass. Many difficulties had arisen at his mission, financial and otherwise, and it was necessary for McCoy to exert himself almost beyond human endurance to keep the enterprise going. The Indian boys and girls under his care were greatly in need of food and clothing. At a critical hour he received word that Governor Cass, of Michigan Territory, would receive him and possibly extend Government aid. In the dead of winter McCoy made the long trip on horseback. The journey to Detroit and return to Fort Wayne was accomplished successfully during February and March, 1821. The money obtained was used to purchase supplies; none of it to relieve the mission of debt. This pilgrimage is of historic interest to Michigan Baptists because in 1822 the Fort Wayne mission was transferred to Niles, Michigan.

The first ordained minister to settle and labor in Pontiac was Elkanah Comstock. He came in 1824. Michigan Baptists do well to honor his memory as "Michigan's first Baptist pastor." This able pathfinder came from the New England family of Comstocks that helped to build

the foundations of New London, Connecticut. Born in New London, September 2, 1771, of John and Eunice (Stoddard) Comstock, he engaged in a sea-faring career early in life and began preaching in 1800. Among the ship captains of the famous port that was his native city the name of Comstock is an honored one. The founder of the Comstock family in New London County was William, the "old goodman" who was associated (1650) with John Winthrop in the building of the cornmill and dam in New London. He had his home on Post Hill near the corner of Williams and Vauxhall Streets. Elkanah's father, John, was first lieutenant in Colonel Selden's regiment in

the Revolutionary War and was killed in the Battle of White Plains.

Elkanah Comstock's first pastorate was in Albany County, New York. When appointed by the New York Missionary Convention to serve as a missionary in Michigan Territory he was preaching in Cayuga County, New York. He was a man of "rare practical wisdom, soundness in faith and fearless fidelity in advocating it," records a writer in the Baptist Encyclopædia. "He was prized as a citizen and his home was a model of well-ordered Christian life." By training and disposition he was amply fitted to become a religious leader on the frontier.



The National Preaching Mission

SCHEDULE OF CITIES AND DATES

More than 75 cities asked to be included in the Four-Day Preaching Mission schedule, but only the following 25 could be included. Cities to be visited and dates are:

TORONTO Sept. 13-16
 PITTSBURGH Sept. 17-20
 KANSAS CITY Sept. 20-23
 DETROIT Sept. 24-27
 INDIANAPOLIS Sept. 27-30
 ATLANTA Oct. 1-4
 BIRMINGHAM Oct. 4-7
 LOUISVILLE Oct. 8-11
 ST. LOUIS Oct. 11-14
 CLEVELAND Oct. 15-18
 DES MOINES Oct. 18-21
 OMAHA Oct. 22-25
 BILLINGS Oct. 25-28
 SEATTLE Oct. 29-Nov. 1
 VANCOUVER Nov. 1-4
 PORTLAND Nov. 5-8
 SAN FRANCISCO ... Nov. 8-11
 OAKLAND
 LOS ANGELES Nov. 12-15
 DALLAS Nov. 15-18
 CHICAGO Nov. 19-22

WASHINGTON, D. C. . Nov. 22-25
 RALEIGH Nov. 26-29
 PHILADELPHIA ... Nov. 29-Dec. 2
 BOSTON Dec. 3-6
 NEW YORK Dec. 6-9

During the four days in each of the 25 cities there will be meetings for preachers, laymen and young people. The preachers' meetings will be held each week-day morning from 10 o'clock to 12 o'clock. A simultaneous meeting will be held for the women of the churches. At noon there will be luncheons and theatre meetings. Services will be conducted in shops and factories. There will be street preaching. The radio will be used each day and as often as it can be secured. Each week-day afternoon there will be seminars from 2 o'clock to 5 o'clock, when great themes will be presented and discussions led by members of the Mission. There will be three or four meetings for youth during the

four days. Each evening and on Sunday afternoons, united mass meetings will be held in the municipal auditorium or in one of the larger churches. During the four evenings, those speakers not used in the mass meetings will be assigned to adjacent cities where united mass meetings will be held. As invitations may be secured and assignments of speakers made, messages will be brought by the speakers to high schools, colleges, seminaries and universities.

Immediately after the four day mission is over, each city plans to send out a preaching mission group of six or eight speakers to hold two day preaching missions in adjacent cities and communities. These cities in turn will send out a group of five or six speakers to hold one day preaching missions in nearby centers. In this way, over 900 centers will be reached across America.

Labor Day

A Prayer for Labor Day

WE beseech Thee, O Lord, that Thou wilt bring all mankind into the glorious liberty of the children of God, and set the whole creation free from the bondage of vanity and corruption. Deliver all who are enslaved, over-worked, or burdened; protect all whose labor brings them into danger or leads them into temptation; and comfort those whose toil is unpleasant, monotonous, or without joy. Remember all who are out of work, ill paid, or in want; and have mercy upon those who are driven to rebellion, sullenness or despair. Give repentance to those who are careless of the conditions under which others live, unconcerned at the injustices of our social order, and who, while they live delicately, condemn the poor and forget God. Stir up true champions of the poor, and guide the aspirations of labor with just and worthy ideals. Bring near the day when men shall toil, not for their own gain, but for the common good; when all commerce shall be pure, all labor prayer, all work worship, and men shall rejoice in the things that their hands have made. Hasten the coming of Thy kingdom and its righteousness; put an end to international and industrial strife; and establish true fellowship among men. Through Jesus Christ, our Lord, Amen.

—WILLIAM E. ORCHARD.

Thoughts on Labor Day

From the Labor Sunday Message for 1936, issued by the Federal Council of Churches

How can we reconcile a world which provides, on the one hand, luxury and freedom for the few, and a sordid, drab, and pinched existence for the many? For the Christian conscience there can be no reconciliation while these facts remain.

Christian individuals and Christian churches must be sensitive to the need of all who suffer. We must not allow ourselves to forget, nor let the community forget, the men and women in industrial towns reduced to a bleak and almost hopeless existence through unemployment; the undernourished children in families where relief budgets are too small; the sweatshops and child labor in some industries; the wretchedness of those who live round the shafts of idle coal mines; the exploited share-croppers and homeless migrants in many of our agricultural areas; the Negroes denied equal justice; and all others upon whom the bitter pressure of unfair conditions falls. We are bound to remember that it was with such as these that our Master identified Himself when He

said: "Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto Me."

The Christian conscience does not equip us to speak dogmatically on precise political or economic programs. But it ought to, and does turn upon all questions the light of one supreme consideration. Because it believes that all men are the children of God, it believes that the only right ideal for any community is one in which there shall be freedom for all men to develop in thought and in action the best that is in their personalities.

Christians should follow the pioneering example of those who, like Kagawa, make love the controlling principle in personal, economic, and international relationships. Such men may be hated, misunderstood, persecuted, executed even; but they can be the seed for the future. Though the pathway lead to a cross we remember that the cross is the sign not of defeat, but of final triumph.

Thou Master Workman

O Son of Man, thou madest known,
Thro' quiet work in shop and home,
The sacredness of common things,
The chance of life that each day brings.

O Workman true, may we fulfil
In daily life thy Father's will;
In duty's call thy call we hear
To fuller life, thro' work sincere.

Thou Master Workman, grant us grace,
The challenge of our tasks to face;
By loyal scorn of second best,
By effort true, to meet each test.

And thus we pray in deed and word,
Thy kingdom come on earth, O Lord;
In work that gives effect to prayer
Thy purpose for thy world we share.

—MILTON S. LITTLEFIELD.

Labor Day Scripture

Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labour. For we are labourers together with God.—*I Corinthians 3:8-9.*

And in the same house remain, eating and drinking such things as they give; for the labourer is worthy of his hire.—*Luke 10:7.*

FACTS AND FOLKS

In recognition of their centennial (see MISSIONS, May, 1936, page 276) the Christians in Assam are raising a Centennial Literature Fund toward which 8,375 rupees have already been paid, or \$3,296. at current rates of exchange. The Fund will be used for printing and distributing Christian literature in the various languages and dialects in Assam.



Missionary E. H. Giedt of South China has become Dr. E. H. Giedt as a result of work in the Yale University Graduate School during his furlough. Following his graduate study and his thesis on "The History of Protestant Christianity in the Province of Kwang-

News brevities reported from all over the world

tung, China," the university conferred on him the degree of Doctor of Philosophy at its Commencement last June. Dr. and Mrs. Giedt are scheduled to sail from Los Angeles on August 31, on the S. S. *President Hoover*, for Swatow, South China, where they will probably take up general evangelistic work in Kityang.



At the Annual Ministers' Institute conducted last June by the faculty of Bishop College, Marshall, Texas, 363 negro ministers and other religious leaders were in

attendance. Dean H. M. Smith reports that seven states and five denominations were represented in this "School of The Prophets."



Hymns in English are sung at the church services in the Baptist Church at Khargpur, Bengal-Orissa. Rev. Edwin C. Brush writes that he is in great need of new hymn-books and wonders if any Baptist church has 100 or more copies of some hymnal recently discarded because a new hymnal is now in use. He offers to pay freight. He prefers a general hymnal rather than an exclusively denominational hymn-book because the church serves the needs of the entire community as well as



Institute for Negro Ministers at Bishop College, Marshall, Texas

the local Baptist constituency. Inquiries should be addressed to Mr. D. F. DeTrude, Shipping Department, Baptist Headquarters, 152 Madison Avenue, New York, N. Y.

trip to the end of this new road into China, 75 miles beyond the Burma border. About five miles from Namkam the Government is constructing a large suspension bridge across the Shweli River. "Hundreds of coolies are at work on it," she wrote, "and all the preventive and curative treatment of these men is done by nurses from the Harper Memorial Hospital. Two nurses go there each day."

Belgian Congo boys apparently enjoy playing soccer, according to reports from Rev. A. L. Brown of Vanga, who writes that he could use several soccer balls if some Sunday school class in America has any that are no longer used. Inquiries about shipping should be addressed to Mr. D. F. DeTrude, Shipping Department, Baptist Headquarters, 152 Madison Avenue, New York, N. Y.

• • •
A new motor road in China has been built by the Shan Princes to connect with the Burma road. Mrs. G. S. Seagrave of Namkam recently made a most interesting

An Indian Great-Grandmother Secures Ten Subscriptions

By CLARA E. OLDS

HERE is Mrs. Mary One Goose, last year's moderator of the Crow Indian Baptist Association in Montana.

She is the youngest looking great-grandmother you ever saw. She is several times a grandmother and she has five great-grandchildren. Yet she gets around the Crow Indian Reservation more than any other person whom I know.

In her hands she holds a copy of *MISSIONS*. Ten families of our Crow Indian churches of Lodge Grass and Wyola now receive *MISSIONS* in their homes each month. And they read it too!

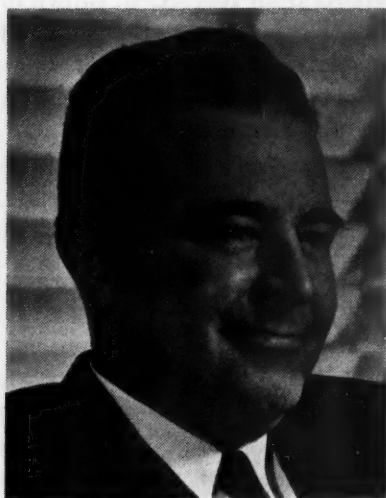
Last spring our church decided on some goals for the next year, and different members of the Advisory Board took these goals as their special charge. One of the goals was "at least 5% of our members taking the magazine *MISSIONS*," and Mary One Goose chose that for her work. She set to work right there in the meeting and secured a club of five, which would make pretty near the goal. But she was not satisfied with that. Without any coaching or help, or even any reminders, she induced another club of five to subscribe.

It is all the result of her work. Of the fine upward trend in *MISSIONS*' subscriptions reported from month to month last year, this Indian great-grandmother was responsible for ten of them.

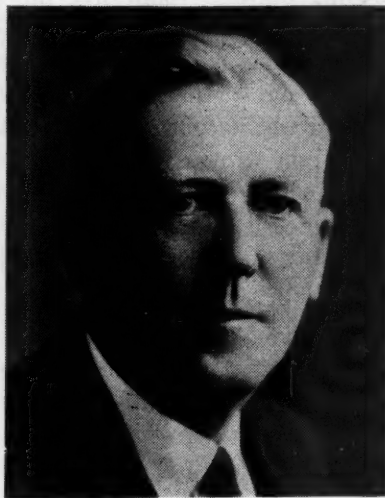


*Mary One Goose. She secured ten subscriptions to *MISSIONS**

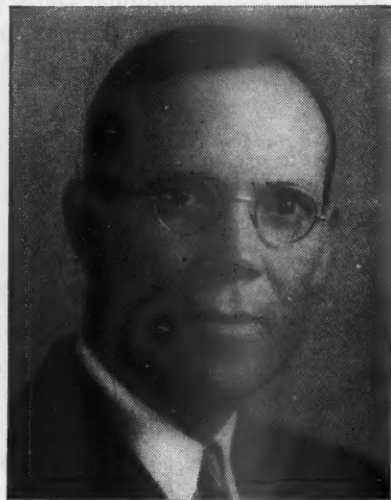
PERSONALITIES



Harold J. Manson



Walter E. Woodbury



Jesse R. Wilson

A Worthy Successor to Dr. A. W. Rider

THE NEW PACIFIC COAST FIELD SECRETARY OF THE FOREIGN MISSION SOCIETY should feel quite at home in the presence of the thousands of Japanese in California, for he lived for five years in Japan. From 1921 to 1936 Rev. Jesse R. Wilson, who succeeded Dr. A. W. Rider (see *MISSIONS*, April, 1936, page 215) was a missionary at Osaka engaged in evangelistic work. Returning to America in the fall of 1926, he became General Secretary of the Student Volunteer Movement. For the past ten years he guided that organization through its difficult period of depression and student disillusionment because mission boards found it almost impossible to send out new missionaries. During his administration three of the Movement's quadrennial conventions were held: at Detroit in 1927, at Buffalo in 1931 and at Indianapolis in 1935. With this rich experience in dealing with young people and his successful missionary career in Japan as a background, Mr. Wilson will be an able and efficient representative of the Foreign Mission Society on the Pacific Coast.

He Will Visit Every Church in the Association

MR. HAROLD J. MANSON, NEW TREASURER OF THE NORTHERN BAPTIST CONVENTION, who succeeded Mr. O. R. Judd (see *MISSIONS*, June, 1936, page 333), is a member of the Greenwood Baptist Church of Brooklyn, N. Y., one of its trustees and also superintendent of its Sunday school. Born and brought up in Brooklyn, a graduate of the Brooklyn Law School, Mr. Manson has practiced law in Brooklyn. He has specialized in financial law and in matters

pertaining to estates, trust funds, etc. He has been active in denominational affairs in Greater New York. For 10 years he was a member of the Board of Directors of the Baptist Church Extension Society of Brooklyn and Queens. He has also been its Treasurer. For the past year he has served as Moderator of the Long Island Baptist Association. As its Moderator he is making it his business to visit every church in the Association. Before his term of office expires he will have visited 60 Baptist churches.

A New Secretary in Evangelism

THE HOME MISSION SOCIETY HAS HAD NO FULL TIME SECRETARY OF EVANGELISM since Rev. B. T. Livingston resigned in 1930 to join the Faculty of the Eastern Theological Seminary in Philadelphia. During the intervening years Dr. Charles S. Detweiler has served as Acting Secretary. At the last meeting of the Home Mission Board, Rev. Walter E. Woodbury of Los Angeles, Cal., was appointed to this position. Born in Nashua, N. H.; educated at Brown University and at Andover-Newton Theological School, he has had five pastorates, respectively at Bristol, Conn., Lowell, Mass., Minneapolis, Minn., where in 1920 he succeeded the late Dr. L. A. Crandall who became Editor of *The Baptist*, and Melrose, Mass. During his theological course he served as Assistant Pastor of the First Baptist Church in Boston, Mass., where he organized the Sunday Evening Student Club that has been such an outstanding feature in the life of the church during the past 25 years. Since 1932 he has been Field Secretary of the Southern California Convention.

MISSIONS

An International Baptist Magazine



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

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WILLIAM B. LIPPHARD, *Editor*

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Field Correspondents in Four Continents

Vol. 27 SEPTEMBER, 1936 No. 7

Do People Return to Church in September?

SEPTEMBER usually begins a season of renewed activity. It is harvest time. The world gathers in the new wealth which God's bounty has provided. Schools reopen after the long summer interlude. Sunday schools hold rally days. Industry feels the stimulus of autumn and the approaching holidays. People return from their vacations.

Presumably people also return to church. But do they? Each autumn it seems to take a longer time for full activity to get under way. Likewise in each spring it seems increasingly hopeless to continue any program beyond the annual Easter church attendance climax.

These observations are supported by the recent studies made by Mr. C. J. McCollough, Vice-President of the well known Babson statistical organization.

Our studies would seem to indicate that Protestant churches of America are suffering from inertia and lack of sufficient interest. Clergy and laymen should consider an overhauling and a thorough examination. Every department of church work depends on church attendance. If church attendance continues to decline, our mission societies and all

our other church organizations will go overboard. To save the church our laymen must go to church.

Since 1880 when the peak of attendance was recorded, Protestant church going in the United States has shown a steady decline. With a few outstanding exceptions, only 30% of church pews today are occupied on Sunday mornings. And as for Sunday evenings and the rapidly vanishing midweek meetings, it requires no expert knowledge of mathematics to compute their attendance.

Herein lies another reason why our missionary contributions have not shown a recovery proportional to the financial recovery throughout the nation. Church members who do not attend church, do not know about, are not concerned with, and do not contribute to the missionary enterprises to which their church is obligated.

In the spring of 1933, Northern Baptists devoted an entire month to urging church attendance. "March to church in March," was President C. O. Johnson's slogan. (See *MISSIONS*, March 1933, page 158.) One month in three years is not enough. Something more national in scope and interdenominational in emphasis is needed to reverse the downward trend.

Polygamy in America:

Consecutive Instead of Continuous

AMONG the many tributes paid to the late King George V of England, none was more deserved than the compliment to his marital felicity. He lived an exemplary married life. In his address to the House of Lords and the House of Commons on the 25th anniversary of his coronation, the King said:

I have been greatly blessed these five and twenty years by having my dear wife beside me.

Instead of the formally regal term, "my Queen," he used the endearingly human term, "my dear wife." At the time of his death he and she had been married for more than forty years.

How different that is from the marriage picture in the United States. Divorce is again on the increase. According to the *Associated Press*, Reno is returning to old form. Last year was the third most prosperous in the history of this "international separation center." Divorce suits filed in 1935 totalled 2,995. That compares with 1,920

in 1934, with 2,438 in 1933, with 3,162 in 1932 and 4,745 in 1931, the high record year. A Roman Catholic priest summarized realistically such marital infelicity by declaring:

America is fast becoming a land of the Mormons. The laws of our country now forbid continuous polygamy; but we are substituting for it consecutive polygamy. There is one divorce for every seven marriages.

Nobody can estimate how much larger the ratio would be but for the financial cost of divorce. Yet that cost is negligible in comparison with other costs. Back of the divorce statistics is a long procession of wrecked lives, blasted happiness, ruined childhood. American civilization is not only undermining the security of its homes but is paying a terrible price for the damage.

There is also a missionary aspect here. The missionary who tries to elevate marriage in India is handicapped by the debasing of marriage in America. The African tribal chief who has many wives at one time, must naïvely wonder how he differs from a movie actor who has many wives over a period of time.

Once again our world has enlarged the task of the Christian church. To restore sanctity to wedlock, to educate young people for marriage, to build enduring foundations for American homes—if the Christian church does not do these things, who will?

Shelving or Making Available: Do They Mean the Same Thing?

THE weekly news magazine, *Time*, inaccurately reported the Northern Baptist Convention at St. Louis as having "shelved" the report of the Commission on Christian Social Action. It thus intimated that Northern Baptists had summarily disposed of Christian Social Action in the same discourteous way that Southern Baptists had tabled the report presented to their Convention by Dr. E. MacNeill Poteat. (See *MISSIONS*, June, 1936, page 343.)

Prompt in protest to *Time*, Chairman Charles L. Seasholes cited the Northern Convention vote as follows:

VOTED: That the Report of the Commission on Christian Social Action be received and be made available to the churches *through the pastors*.

This repeats the Convention action concerning that portion of the report presented in 1935 at Colorado Springs. Moreover, the St. Louis Convention committed the complete report to the permanent Committee on Social Service for carrying out its recommendations, and included in its personnel three members of the temporary Commission on Social Action, namely, Rev. C. L. Seasholes, Mr. A. J. Hudson and Rev. A. H. Haslam. Furthermore, social action has been definitely made one of the five points in the Forward Movement program for the current denominational year.

However, *Time's* phrase may eventually prove to have been justified. Merely to vote to receive a report and make it available, *without adopting it or without even recommending it*, can easily result in "shelving" it. Any denominational program, to be effectively presented, requires official endorsement. Possibly the inclusion of social action in this year's program will be regarded as "official endorsement." Nevertheless, some people think that the Convention at Colorado Springs, and again at St. Louis, was *afraid to adopt* the social action report, and was likewise *ashamed to repudiate* it. So both Conventions compromised by merely making it available.

Fortunately an after-thought produced a saving clause in the action taken at St. Louis. Just before the final vote, somebody proposed an amendment, "*through the pastors*." Here, then, is committed specific responsibility. So it depends on the pastors whether or not the report is "shelved," and whether Northern Baptists at Colorado Springs and at St. Louis really took a forward step and are now to make a sincere effort to apply the full gospel to our individually and socially maladjusted world.

Editorial ♦ Comment

♦ September finds two Baptist Theological Seminaries beginning a new year's work with new presidents. At the Eastern Seminary in Philadelphia, Dr. Austen K. De Blo's became President Emeritus. His presidential successor is Dr. Gordon Palmer, pastor of the First Baptist Church of Pomona, California. Thus pastoral leadership on the Pacific coast comes to reënforce academic leadership on the Atlantic coast. The Kansas City Seminary did not search quite so far for an administrative head, for it

elected Dr. J. T. Crawford as Acting President. For nine years Dr. Crawford was in the pastorate in Kansas. In 1907 he was appointed Executive Secretary of the Kansas Baptist State Convention. He retired from that office last May. At St. Louis the State Convention Secretaries arranged a testimonial breakfast in his honor. Both institutions are to be congratulated on their choice of leadership.

◆ Dr. Toyohiko Kagawa, after his remarkable six months' tour in the United States, sailed from New York late in June to attend the World Sunday School Convention at Oslo, Norway. He had hoped to include a short visit in England, but British government health regulations affecting the admission of aliens would not permit him to enter. It will be recalled that difficulty had been experienced on Dr. Kagawa's entry into the United States. (See *MISSIONS*, March 1936, page 156.) Apparently the British government would neither authorize an exception nor permit a special arrangement for Dr. Kagawa as was done during his American tour.

◆ The death on July 27th of Wilfred W. Fry, son-in-law of the late F. Wayland Ayer, removed an outstanding Baptist layman of high integrity and civic idealism. Long identified with Crozer Theological Seminary, the Y. M. C. A., the Mount Herman Schools, Baptist affairs in Philadelphia and a score of important business interests, he was a man of princely character whose idealism led him constantly to use his powers not for personal advantage but for the welfare of his fellow men. In an editorial *The New York Times* said, "He was a public spirited citizen of the highest type." Such Christian laymen are too few in number and well nigh impossible to replace when they depart from us.

◆ People superstitiously inclined usually regard the 13th day of a month as an unlucky day. But it was an extremely lucky day for young Howard B. Grose when on August 13, 1877, he married Caroline Bristol. This means that on the 13th of August just passed, the Editor Emeritus of *MISSIONS* and Mrs. Grose celebrated their 59th wedding anniversary. Here is wedded life far different from that discussed in the editorial on page 405 or that referred to in the "Remarkable Remarks" on page 391. And in Dr. Grose's life another anniversary is just ahead. On September 5th he celebrates his 85th birthday. During the four years since he entered "the unexplored realm of retirement," as he himself so felicitously phrased it (see *MISSIONS*, December, 1932, page 581), he has found life restful yet interesting, quiet yet satisfying, unexciting yet eventful. Nor has it been without its constructive tasks, as his monthly

contribution to *MISSIONS*, his articles in *The Christian Century*, *The Boston Transcript* and other periodicals have so clearly revealed. A host of friends will join in hearty congratulations.

◆ That our denomination has a forward-looking Department of Missionary Education is again evidenced by a new series of bulletins setting forth the missionary motive today. The first issue has just appeared. It lists a remarkable collection of new books and pamphlets that discuss Christian missions in terms of motive and conviction, and that clarify thinking and action in these days of missionary readjustment. Some of the books are so new as to be still in the publishers' announcement stage. In scope they range all the way from Professor Kenneth S. Latourette's *Missions Tomorrow* to Dr. Robert E. Speer's monumental work, *The Finality of Jesus Christ*. All pastors, teachers, and missionary leaders should have their names on Dr. William A. Hill's mailing list to receive these free bulletins. Send him a postcard at once to 152 Madison Ave., New York, for the first issue. All of them will contain material of great importance to people concerned with a fresh appraisal of the missionary enterprise and an adequate interpretation of its origin in the life and teachings of Jesus, and its validity for our world.



THE GREAT DELUSION

Number 34

PROHIBITION IN THE AIR

THE President of the American Airlines sent out a nation-wide questionnaire to its passengers concerning the serving of liquor in its airplanes.

After replies had been received and tabulated, the president said:

The vote was overwhelmingly in the negative. A large majority of people told us they do not think liquor should be served on airplanes. We agreed to take no part in the discussion but to abide by the public decision. For that reason we will continue our existing policy of NOT serving liquor. Public opinion is against the practice and we will serve neither cocktails nor other intoxicants.

Although the 18th Amendment was repealed, we still have prohibition! And the majority of people seem to favor it! Of course, it is now in the air, but eventually it will get back to earth.

The railroads, which are giving the traveling public some disgusting scenes in lounge and club cars where liquor is served, ought to be the first to follow the example of the airplane company.



They All Made Soap Together

A little incident in teaching the principle of cooperation in India

By MABEL S. FROST

MITRAPORE is a Christian village of eight or nine families. It nestles at the foot of a big hill about 10 miles west of Balasore. Although the name means *place of friends* the villagers were stirred up over a quarrel between two families, all taking sides with one party or the other. At other times there has been non-cooperation in the support of the church. So I decided to try a new project, a soap party.

As I called from house to house, I said, "I have learned to make soap which is good for bathing and for washing clothes. Would you like to make some?"

They all replied, "Yes."

"Very well," I said. "If you people will furnish 2½ seers (quarts) of either coconut oil or mohula oil, I will show you how. I have brought the other necessary ingredients. We'll make the soap together."

The first man was very keen, saying, "I'll try to arrange for the oil." The second man, the village grocer, said that he would give one seer, expecting the others to contribute the rest. I made further inquiries and found that no one else had mohula oil except some that was stale. Then the storekeeper said, "All right, I will give 1½ seers, but the rest we must keep for our cooking." The others wanted to take up a collection and buy another seer. One man called out to the grocer as he went by his house, "Sell us one seer more." No, he wanted to keep the rest.

So after I returned, I went again to his house. I said, "If you will sell another seer, later you can buy more for cooking."

"But," he replied, "the bazaar oil is not pure."

"Well then," I argued, "I'll bring some good oil from a preacher who makes it, and give you in exchange."

He said, "You have come a long distance, why should you trouble so much? I'll give 2½ seers."

All the others brought money. So the oil and

the caustic soda were paid for except the four annas share which the grocer had in the oil and four annas which I still had in the caustic soda. I wanted to allow each to share in the expense as well as the work.

The women met together at the school house. The work began. The storekeeper brought scales and weighed out the oil. We slowly heated it until it became lukewarm, and then poured it carefully into the one pound of caustic soda which I had turned from the tin can, in which it was purchased, into one quart of water and left to stand for eight hours or more. Then each woman took her turn in stirring the soap, being careful not to spatter the soda on the hands.

"This is a party!," I told them. "What are we going to have to eat when we have finished making soap? Some puffed rice, some popped rice, or chapatis?" (similar to pancakes). One woman said, as if her mouth watered at the thought, but jokingly, "Paratas!" (Something similar to chapatis but with more oil or ghee blended in and so more expensive.) I replied, "All right, you make them."

Another said, "This soap will be our pudding." Another added, "We'll all have to wear clean clothes next Sunday."

So they went on stirring. There was ample time for each one to have her turn as it had to be stirred for almost an hour. It was then turned out into their bowls to cool and harden. Thus their cooperative efforts were joined to make for each a large cake of nice pink soap! I had put in a little colored powder.

One woman, who had been a non-supporter in the church, exclaimed, "How nice! And we have all done this happily together, and have learned something new." Others said, "We are all very happy." I added, "If we always work happily and harmoniously together, we can accomplish new things for God."

A plate of coconut cookies furnished a pleasant surprise and a happy ending to our soap party.

NEWS FROM THE WORLD OF MISSIONS

A monthly digest from letters and reports of field correspondents



Memorial Service at Setoda in the Inland Sea of Japan, held on the 20th anniversary of the death of Captain Luke W. Bickel. Mrs. Bickel sits between Missionary M. D. Farnum and Rev. Imai Kaku

Yesterday and Tomorrow on the Inland Sea

Japanese Christians in the Inland Sea region of Japan hold a memorial service on the 20th anniversary of the death of Captain Luke W. Bickel and plan a forward movement in evangelism

CENTRAL in the thinking and work of this Inland Sea district during the past months has been the fact that this year marks the 20th anniversary of the death of Captain Luke W. Bickel, who for 19 years sailed the gospel ship. In order to suitably mark this anniversary, the members of this Association decided to hold a Captain Bickel Memorial Service at the time of the Annual Association Meeting, and to arrange for a program of evangelistic meetings.

The Memorial Service took place at Setoda. This was a very fitting place as it was here that Captain Bickel established the first center of the Inland Sea Church. A source of particular joy to all the Inland

By MARLIN D. FARNUM

Sea churches was the fact that Mrs. Bickel found it possible to be present. Several of the older Christians were there to greet the Captain's widow and their joy at meeting again after several years was unrestrainable. It had also been hoped that Mrs. Evelyn (Bickel) Topping could be present, but at the last minute she was detained from coming by the illness of her little son.

Rev. Imai Kaku was invited to be the special speaker. Formerly a Buddhist priest, since his conversion he has carried on a successful ministry in presenting the gospel to Buddhists. During the mission-

ary labors of Captain Bickel, Mr. Imai made many trips through the islands to hold evangelistic meetings. Due to the length of his intimate association with the Captain, he was perhaps the most fitting one to preach the Memorial Sermon—especially since he had also preached the sermon at the Captain's funeral as well as at the 10th memorial service. Mr. Imai characterized the Captain as a man of prayer, illustrating his address with many incidents of the Captain's career to show how he had been able to surmount many difficulties through prayer.

At the conclusion of the service, Mrs. Bickel brought much happiness to all present by speaking a few gracious words of appreciation and encouragement. This service aroused the present members of the Inland Sea Churches to make new resolutions of consecration and devotion that the work begun so sacrificially by Captain Bickel may

be carried on with ever greater success.

To carry out the second part of the Memorial Program, it was decided to invite Mr. Soichi Saito, General Secretary of the Y.M.C.A. in Japan, to visit the seven main centers of work to hold special meetings. He graciously accepted the invitation and gave ten days to this purpose. At each church he spoke on the subject "The Three Great Special Features of Christianity," pointing out how Christianity is a religion of noble ethical teaching, is a religion of action, and is a religion of saving power. As Mr. Saito has made several trips to America and Europe, as well as through the mainland of Asia, he was able to draw from this wide experience and illustrate his addresses with most telling and interesting incidents.

In addition to the pre-arranged meetings at each church, Mr. Saito was also invited to speak at a number of other places where he had fine opportunities of furthering the Christian cause. Among these speaking engagements was one address to all the policemen of the island of Shodo whom he addressed on the subject, "What is Christianity?" and addresses to the student bodies of three primary schools, to the annual meeting of the Young Men's and Young Women's Associations of one village, and to one faculty school.

One of the most fruitful of Mr. Saito's meetings was with 17 young men of Shigei who came to a discussion group we had arranged at the Shigei Church. With his long experience in dealing with young men, Mr. Saito is at his best in such a group. After some hesitation, the young men propounded for discussion such subjects as these: "What is the secret of a happy life?" "How can we meet trouble?" "What evidence can Christianity present for the ex-

istence of God?" While drinking tea and eating cakes, Mr. Saito led these young men, only two or three of whom are declared Christians, to see Jesus as the One who brings illumination to the searchings of their hearts and minds.

Through these several special meetings, high honor was paid to the memory of the pioneer missionary of the Inland Sea, in the way which would prove most pleasing to him; namely, in bringing the gospel message directly to the island people.

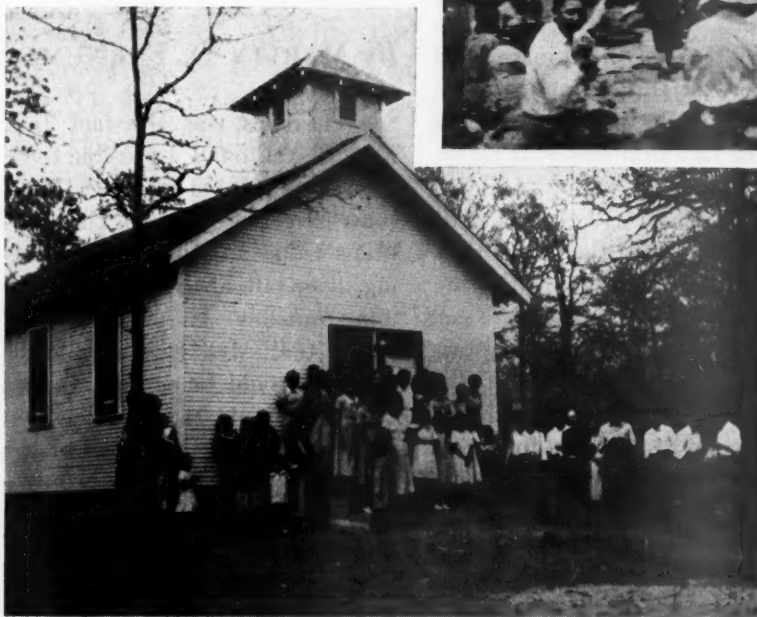
New Church Dedicated Among Arapaho Indians

The Swappingback Chapel is a new house of worship erected for the Arapaho Indians on our western Oklahoma Indian field. For one whole year we had been hoping for the plans. Finally, word came to proceed. With a feeling somewhat like adventure we set to work. After 33 days of time came dedication day.

There was the building clean and white among the trees. The leaves were turning a belated green because of dry weather. A

shower and the dust storms were forgotten. The people began to come. There was the big truck from Concho Agency loaded with Indian folk. Soon all were gathered and seated quietly. The little folding organ began to play. A song and a prayer, then a song in Arapaho. Then the reading of the first Psalm carefully interpreted, and the message which was also interpreted for the benefit of the older Indians. Then came the noon intermission. Dinner was served picnic style at the camp ground, with all the fine fellowship of such an occasion.

After noon Mr. and Mrs. Charles H. Berry came from the Agency at Concho. Missionary T. J. Davis came from his appointment at Kingfisher. Soon after the service started the school bus arrived from Concho School with Mr. Philip Sundown and the school



The new Swappingback Chapel for the Arapaho Indians. The upper picture shows the picnic style dinner on dedication day

choir. The building was filled and people were outside. Mr. Bird Whitebear led the opening prayer. The choir sang. Mr. John K. Sleeper spoke for the Indian people, expressing thanks to the Home Mission Society for the building and to Mrs. Singing After Warden for the land. Mr. Sundown sang the solo "My Task." Mr. Berry gave the address.

Rev. T. J. Davis followed with practical remarks concerning relationship of the Indian people and the Home Mission Society, and this is not without a touch of his quaint humor. When he finished speaking, a number of Indians responded to call and spoke briefly. Among them were Walter Fire, Carl Sweezy, Bird Whitebear, Amick Tallbear.

At this time a large taper candle was lighted before which lay an open Bible. One by one came the Indians who donated their labor during the building of the chapel. Mrs. Singing After Warden came first as giver of the land and lighted a taper as one of "God's fellow workers." Each had the privilege of speaking and when Tom Murphy (Brave Bear) lighted the last candle, he gave the dedication prayer in his own Arapaho tongue. We sang a hymn and went out.

We had to hurry, however, for it was 18 miles to Concho and we had to be there as usual to hold our Sunday evening service.

— *Jesse L. Brandon.*

They Paid Eggs and Pigs as Hospital Fees

Dr. Frederick W. Meyer who furnished the article on "The Witch and the Doctor" on page 392 of this issue, reports for the past year at Emmanuel Hospital, Capiz, Philippine Islands, 1,603 inpatients of whom 554 were children under 13 years of age, and 1,004 outpatients. There were 459 surgical operations. The daily

average of inpatients was 42. During the year 87 patients died in the hospital of whom 50 died within the first day of their arrival, as they were patients brought in moribund after all efforts at cure by Filipinos had failed.

The hospital is almost self-supporting. Grants from the Foreign Board and the Woman's Board in New York totalled 663 pesos or \$331.50, as against a total budget of 19,079 pesos or \$9,540. Most patients paid their fees in cash, while 265 patients brought vegetables, eggs, chickens and pigs in payment for hospital services.

The school of nurses had a successful year with 6 seniors, 8 intermediates and 11 first year students. All are high school graduates. All six nurses who graduated last year passed the Government Board examinations and are now successfully employed. The school curriculum is rigidly kept up to government standards.

The Colgate-Rochester Divinity School recently made a study of the service records of its alumni from the beginning of the institution through the year 1930. Out of a total of 3,429 alumni, 192 entered foreign mission service, 240 entered home mission service, 122 became presidents or deans of religious institutions and of these, 18 became presidents of theological seminaries and 48 presidents of other Baptist educational institutions. Seminary teachers included 100, while college teachers totalled 205, and 163 became executives of denominational boards and societies. Tabulating all these together, makes a total of 1,022, which shows that even with this contribution to the missionary and educational fields of the denomination, 70% of the graduates made their major contribution to denominational service through the pastorate.

An Unwanted Baby Girl

A boy baby receives a glad welcome in a Hindu home because the father depends on a son to give him due burial honors. Sometimes our nurse sees the mother of a baby girl suffer great distress of mind and physical neglect because she has given birth to a girl when the husband wanted a boy.

Recently our nurse had such a case to deal with. Neither husband nor mother-in-law would give the unfortunate woman any attention, declaring she should get up, cook her own food, and bathe the baby herself. Our nurse insisted that they prepare and give proper food to the poor weak mother of the baby girl, and have hot water ready whenever the nurse arrived. When the husband or the mother-in-law would give the poor wife any food, they threw it at her, and then hurried away, thus showing their resentment at her bearing a daughter instead of a son, and showing also their great fear of defilement while she was in child-bed. These householders act the same way to our Christian nurse, but she calmly disregards their rather trying attitude towards her and gives her patients all needed assistance.

After 11 days the new mother, still in the same curtained-off apartment in which she has lain during her confinement, must bathe herself and wash her hair. Then that curtained-off apartment or corner must be made ritually clean with a mixture of products of the cow—milk, butter, urine and manure mixed together, and sprinkled about the place. In addition the poor wife must eat a portion of the same mixture in order to effect her own purification.

In all these rituals the Hindu priest has an authoritative voice and part.—*Mrs. Florence L. Gibbens, Loilem, Burma.*

The Fence in the Street

Missionary service in an Arizona border town where Mexico and the United States literally face each other on opposite sides of a fence



Courtesy Frasher's Fotos

On the border line between Mexico and the United States. Nogales, Arizona on the right and Sonora, Mexico on the left with only the fence between

By HULDAH MARY SUNDELL

WHEN I read of the record-breaking stretch of "below zero weather" in other parts of the United States last winter, I was thankful that in January I had been transferred as general missionary from Colorado and Wyoming to southern Arizona. It proved to be for me the first winter in many years in which I did not have constant colds. Here my work includes supplying pastorless churches, calling in homes, distributing missionary literature, and taking subscriptions for *MISSIONS* and for *The Arizona Baptist*.

At present I am in Nogales. It is on the border line between the United States and Mexico. The border divides the city. The population of Nogales, Arizona, is 8,500. Across the street is Nogales, Sonora, Mexico, which has 18,500 inhabitants.

The history of the city dates back to the Spanish Conquistadores under Coronado, who

planted the cross and unfurled the flag of Spain in a new world. For 126 years Nogales was Spanish and Mexican territory.

By the Gadsden Purchase in 1853, the United States Government acquired from Mexico what is now Santa Cruz County, where Nogales was a trading post. The village consisted then of adobe houses enclosed by a wall of occatillas (desert shrubs) plastered with mud. In 1893 the town was incorporated and called Nogales, which is the Spanish word for "walnuts." It is now the seat of government for Santa Cruz County, and the headquarters of the Arizona U. S. Customs District. It is also an important immigration and agricultural inspection station. A U. S. sanitary board sits here. An army camp with headquarters of the 25th United States Infantry is also maintained here.

San Jose de Tumacacori Mission, which lies 18 miles north of Nogales on the old Spanish Trails

Highway, was proclaimed a National Monument by the U. S. Government in September, 1908. Plans have since been formulated to protect the ruins and landscape the ten-acre park in which they stand.

Our Baptist church is situated on one of Nogales' many hills. It is a small but beautiful building, with an earnest group of people who



Courtesy Frasher's Fotos

Passport examination at the gate in the fence between Nogales and Sonora

have suffered much from the depression during the past few years.

An unusual experience was mine the other day. "The Stars and Stripes," one of the airships

used by Commander Byrd in the Antarctic, was here, and I took a trip over Nogales and surrounding country. How insignificant things looked from "up above." How big and impor-



Courtesy Frasher's Fotos

Ruins of an old Spanish Church and an old mill near Tucson, Arizona

tant things look when we are "close up." This is a lesson I am taking with me.

Once I saw the desert in bloom. Before the rainy season there seemed no possibility of life. After the rainy season the most wonderful flowers were blooming, giving beauty and fragrance. I pray that my life here as a missionary may be something like that.

Physically Alive and Spiritually Dead

A Nurse's First Impressions of Nicaragua

By LOUISE HEINZ

The six months since I first arrived here, have gone very rapidly, even including the homesick days which always seem so long.

Our institution—the Evelyn Briggs Cranska Memorial Hospital—is small, having a capacity of 27 beds, but nicely equipped. We are growing steadily, but when our hospital becomes three times as large as it is at present it will not even begin to reach the need. Often I long for our people in the United States to get a glimpse of a land like this. I am sure it would make us all much more thankful for what we have and more desirous to help others.

This race as a whole is very poor, ignorant and dirty, yet most appreciative of all that is done for them. When told about aid that will be given at the hospital, the people come for miles either on foot or by oxcart.

We also have a school of high rank in Managua. The course includes primary and high school.

Our large church has no building, but worships under a shelter with only a roof and no walls. It is crowded to the very limit, and the members are so busy with the various activities that the group

resembles a large institutional church at home. Our people when awakened seem eager to learn about the living Christ.

I wish you could note the change in folk after they have associated with the church group. Their countenance seems to undergo the greatest change. Often the people we meet along the roadside remind one of dumb, driven cattle, physically alive but spiritually dead. When they learn about our Savior, it makes a difference in the physical appearance. Often as I look out over the land I wonder how long it will be before we shall reach the ideals our Master taught.



THE LIBRARY

Reviews of Current Books and
Book Publishers' Announcements



See These Banners Go, by FRANK S. MEAD, presents in book form the series of articles on the leading Christian denominations that appeared originally in *The Christian Herald* under the title *Like a Mighty Army*. The story of the Methodists, Episcopalians, Lutherans, Baptists, Presbyterians, Congregationalists, Quakers, Disciples, and the Reformed Church, is told so vividly and interestingly as to make this one of the most readable and informing treatises on the history of the denominations ever published. In the interest of accuracy each section was read and criticized by an authentic denominational historian. Every Baptist who reads the two chapters on his denomination will feel a new and thrilling sense of pride in Baptist history. Members of other denominations will feel likewise concerning their own histories. What finer tribute could be paid to Baptists than the following quotation? "Note and remember this: never once in their bitter and bloody history have Baptists struck back at their persecutors, or persecuted any other for his faith. That is patriotism touched by the divine." The author knows well the four cardinal Baptist principles which he lists as baptism of believers, loyalty to the Scriptures, independence of the local church, separation of state and church. Useful and interesting for reading or reference at any time. Its reading by a Baptist will not only refresh his own knowledge of Baptist history; it will contribute to a better understanding of other denominations. (Bobbs-Merrill; 273 pages; \$2.00.)

One Hundred Bible Stories, by L. S. ALBRIGHT, is another contribution to the reviving interest in the Bible, judging by the increasing number of Bible books being published. In 100 stories, Mr. Albright who is a Canadian missionary in Japan, takes the reader through the Old Testament from Genesis to the time of Herod. He includes six stories based on the Apocrypha. With picturesque background, masterly character delineations, and written in vivid style, each story is complete in itself. Taken together the series forms a most readable continuous narrative. It emphasizes again the human interest appeal, literary quality, and moral teaching of the Old Testament. Here are entertaining, informing, interesting stories that will be enjoyed not only in the home but also in weekday religious education. A ten-page historical summary of the Hebrew people furnishes an ap-

propriate introduction. Since the book is intended for general reading, Mr. Albright has wisely omitted controversial matters in his selection. On the other hand, conservative Bible students will regret the non-inclusion of some familiar incidents and their supernatural explanation. (Harpers; 331 pages; \$2.50.)

Thunder over Sinai, by EDWIN MCNEILL POTEAT, JR., is the 44th book in Harpers Monthly Pulpit series. Original themes like "Honesty in Rags," "The Heathen are Polite," "Rite or Right," and seven others introduce ten strong sermons. They are as inspiring to read as they must have been inspiring to hear. The book's subtitle, "Studies in the Moral Attitudes of Jesus" suggests the point of emphasis. There are numerous keen, brilliant, sometimes ironic flashes of realism. Here is a good sample.

Is it wrong to lie? Yes, if you mean a deliberate and malicious falsehood. But if you tell a nation that Democracy must be saved when its markets are imperiled—well, that's different.

These sermons easily maintain the growing reputation of Dr. Poteat as one of the brilliant younger preachers of America, a reputation that his address at the St. Louis Convention (see *MISSIONS*, June 1936, page 359) likewise upheld. (Harpers; 118 pages; \$1.00.)

Students and the Christian World Mission, edited by JESSE R. WILSON, publishes the addresses and proceedings at the Student Volunteer Movement Convention

- What have Christian Missions accomplished in the past?
- What new forces have emerged to affect mission work?
- What changes in program and methods ought to be made?

MISSIONS TOMORROW

by KENNETH SCOTT LATOURETTE
of Yale University

A Religious Book Club Selection because of its authoritative presentation of the missionary enterprise.

\$2.00

HARPERS

in Indianapolis, Ind., last January. (See *MISSIONS*, February, 1936, pages 98-102.) The four scholarly and illuminating theological discourses by the Archbishop of York, the pessimistic outlook of Reinhold Niebuhr, the brilliant address by E. M. Poteat, Jr., on "A Christian World Community," résumés of the seminars and their discussions, messages from students, addresses by Robert E. Speer, John R. Mott, and all the rest—all are included in an imposing book of 334 pages. For pastors, leaders of youth, Christian workers among students, this is an indispensable volume. (Student Volunteer Movement Press; \$2.00.)

Cosmic Christianity, by LEON H. BARRETT, offers the thesis is that faith in immortality now at a low ebb can be strengthened by a scientific approach. He finds points of contact between science and religion and proceeds to discuss evolution and immortality in such a way as to appeal to Fundamentalists who he says lack intellectual appeal and to Modernists who lack supernatural appeal. He tries to show how both conditions may be fulfilled in a way to satisfy religious needs. (Revell; \$1.00.)

The Art of Ministering to the Sick, by RICHARD C. CABOT, M.D., and RUSSELL L. DICKS, B.D. Deep will be the feeling of some of the older ministers as they read this notable book. Their regret will be keen that it was not available at the beginning of their ministry. Every man who wishes to be a good pastor should have this book. An eminent Boston physician and

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WE CAN STILL BELIEVE IN GOD

By Allyn K. Foster

As secretary of the Department of Student Work of the Board of Education of the Northern Baptist Convention for fifteen years, Doctor Foster was constantly visiting our universities, colleges, and secondary schools, and in these visits enjoyed an intimacy with students that is denied to most of their professors and pastors. He had a remarkable ability to enter into their problems, to assist them especially in clarifying their religious doubts and moral confusions. If this is a day of unfaith, of great spiritual questioning, both young and old will find reassurance and light in a thoughtful reading of these pages.

Cloth, \$1.00

WHITHER CHRISTIAN YOUTH?

By James H. Franklin and
Richard Holland

This is a classified summary of the recommendations which were developed by more than twelve thousand Baptist young people from Maine to California in connection with the series of Northern Baptist Youth Conferences held during the past year. It contains their pronouncements on the most vital problems of the day. The manual will be helpful for study and discussion purposes.

Paper, 15 cents

Building Spiritual Foundations in the Family

Edited by L. Foster Wood

It has been felt by the Committee on the American Home of the Northern Baptist Convention that a course on the spiritual foundations of the family might be used with great profit. Doctor Wood has here succeeded in bringing together a perfect wealth of data. His own varied life experience has enabled him to offer material that is at once scientific, spiritual, and practical.

Paper, 25 cents

RATS, PLAGUE, AND RELIGION

By John Spencer Carman, M.D.

The author is a medical missionary, and connected with the Victoria Memorial Hospital at Hanumakonda, South India. At the hospital and out in the field Doctor Carman has become thoroughly familiar with the deplorable sanitary and hygienic conditions (gross misconceptions, superstitions) of that part of the world. How he and other "medical evangelists" are endeavoring to improve those conditions, to teach modern, Western, principles of preventative medicine, at the same time they are relieving suffering—and with what fine results—is told here in a series of realistic and intensely interesting, if pathetic, incidents.

Cloth, \$1.25

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the "clergyman by appointment to the Massachusetts General Hospital" have collaborated in the work of relating physician and pastor helpfully to each other in ministering to the sick. The treatment of the subject is comprehensive, dealing with the preparation of minister and doctor for good ministry and good teamwork, the spiritual and physical needs of sick folk, and especially with methods in ordinary illnesses and in special emergencies, such as arise in case of operations and death. Of special value to ministers will be Appendix A by Mr. Dicks, containing most illuminating stories of actual work with the sick. Physicians as well as ministers will find this volume of immense practical value. (Macmillan; \$3.00.)

Growth In Religion, by HAROLD J. SHERIDAN, is an interesting attempt to maintain a conservative theological and religious point of view and at the same time to base religious education on spiritual laws that are now recognized to be as dependable and unescapable as the laws of science. It is "an introduction to psychology for teachers of religion." (Cokesbury Press; \$1.00.)

The Origin of Religion by SAMUEL M. ZWEMER, traces

(Continued on page 425)

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Baptist Youth Facing Our World

The 45th Convention of the Baptist Young People's Union of America, held in Chicago, Illinois, July 8-12, 1936

By WILLIAM B. LIPPHARD

DURING the hottest week in July, with Chicago's thermometers at 102 degrees, 3,207 youthful delegates from all over the United States sat through four days of the 45th convention of the Baptist Young People's Union. Possibly in anticipation of the heat, the Program Committee had wisely assigned plenty of time for recreation, wholesome fellowship, and fun. Sightseeing tours included the stockyards, Chinatown, museums, the planetarium of World's Fair fame, Christian Centers, the County Jail, a radio broadcasting program, and a two-hour cooling moonlight boat ride on Lake Michigan.

Contributing to that was an intensely interesting evening session devoted to a presentation of three one-act plays. One pictured a discouraged Burma missionary whose Board had reduced his appropriation. At the same time he had on his hands a terrific problem of race prejudice manifested by a fellow American who was exploiting oil in Burma and who had ruined a Christian Burmese girl. The second play dealt with the present economic situation. The third was a powerful anti-war play about a mother



Following the adjournment of each evening session, hundreds of Baptist young people gathered in the spacious lounge of the Hotel Stevens for an hour of song. One wonders about the impression on the regular hotel guests. What a contrast between this vocal harmony and these radiant faces, and the silly chatter and blasé faces of the girls and boys at the bar of the cocktail lounge across the corridor.

These Baptist young people had come to Chicago for serious business. They were here to discover Christ's way of life for them in this troubled world, and what they, as young people, could do in making His way vital and real today.

The 45th Convention of the Baptist Young People's Union, held at the Hotel Stevens, Chicago, Illinois, July 8-12, 1936. The photograph was taken at precisely the same time as the one on the opposite page.

who learns that her three sons have been killed in the World War, while her daughter-in-law shoots herself to prevent the birth of her soldier husband's son so that he might not become cannon fodder in the next war. Here was realism, emotional acting, vivid drama, that set forth the world issues of our time in a manner that stated addresses could not possibly do. Just what a well-known chain of the yellow press, noted for its advocacy of military preparedness, would have said about the B.Y.P.U.,

had a reporter been present to witness the third play, can easily be imagined.

The entire program was of a high order. Strong platform addresses featured the general sessions. All were related to the Convention text, "I am the Way." The keynote address by Dr. Carl Sumner Knopf of Los Angeles was a commanding appeal to these young people so to live, that the world will see in them living demonstrations of the Way of Jesus. The closing address by Dr. C. O. Johnson of St. Louis was likewise a challenging plea to go and help build a better world. Dr. Charles L. Seasholes frankly and convincingly answered the question, "What is Wrong with my Life?" by discussing the great areas of tension throughout the world, economic privilege, race prejudice, nationalistic loyal-

Him." In a more intimate and personal way Rev. Joseph A. Cooper of New York spoke on "My Life Work—an Investment," basing his address on the B.Y.P.U. pledge, "I will live my life under God for others rather than for myself."

Strong emphasis was placed on worship. Assisted by a robed choir of 200 voices, under the direction of Mr. E. T. Clissold of Chicago, and a brilliant pianist and a talented violinist, each morning Rev. C. W. Cranford of Philadelphia and each evening Rev. Charles A. Carman led a Cathedral Hour that was a model in dignity, impressiveness and devotional spirit. It proved that a service of worship does not require a half-hour address.

The late forenoons and early afternoons were assigned for group conferences. Topics ranged all the way from race problems, patriotism, Christian economic order, young people's society organization and church relationship, to problems of evangelism, individual Christian living, building wholesome boy



Union, held in front of the Stevens Hotel, Chicago, July 10, 1936. isely then the temperature registered 102 degrees

ties. Speaking on the theme, "Our Christian heritage," Rev. L. B. Moseley, of Madison, Wis., gave a scholarly, brilliant résumé of history from the time of Jesus and concluded that "in 20 centuries of so-called Christian history, Jesus is still our greatest heritage as well as our greatest problem with His ideals of economic sharing, of loving our enemies, of choosing between Caesar and Christ. We have called Him Lord; we have sung Him hymns; we have built Him cathedrals, but we have not dared to follow

and girl relationships and preparing for marriage and the home. The last two were unusually well attended. There is pathos here. Why prepare young people for marriage when our present economic system makes it financially impossible for millions of young people to contemplate marriage? On the other hand, there were several engaged couples in the crowd. And so far as known, at least one young man and one young woman had come to the Convention on their honeymoon trip.

The resolutions were "long sea miles," to use one of Dr. Fosdick's phrases, ahead of anything voted

(Continued on page 423)

The Direction Now Is Forward

Coinciding with the financial upturn reported at the St. Louis Convention, all the missionary agencies of the denomination experienced the beginnings of recovery during the past year. The synopses of reports here presented should be read in comparison with similar synopses of previous years in order to appreciate the resumed forward trend.

- 1932 THE DENOMINATION IN DEPRESSION . September, 1932, page 424
 1933 WHAT A YEAR IT HAS BEEN September, 1933, page 418
 1934 WE ARE STILL GOING DOWN September, 1934, page 414
 1935 AN EVENTFUL MISSIONARY YEAR . . . October, 1935, page 490
 1936 THE DIRECTION NOW IS FORWARD . . September, 1936, page 418

If you have not the time to send for and read the complete reports of the missionary societies, which are available free, these summaries will inform you briefly concerning what happened during the past year.

The Old World Becomes New

India's new constitution—Japan's rising nationalism—China's conflict with communism—Africa's awakening—three mission field centennials—all feature a year in foreign missions with many open doors and new opportunities in evangelism

Summarized by FRANCIS C. STIFLER

IT IS a high privilege to observe the gradual fulfilment of the great prophecy, "Behold I make all things new." Reports from missionaries abroad covering the year 1935 give clear evidence that the old world is fast becoming new.

Consider India which with a new viceroy and a new constitution, will soon present politically a striking resemblance to America. Her provinces will enjoy a wide measure of autonomy as do our own states. Five times as many of her people, and twenty times as many of her women, will become voters.

Another indication of a new India came last October, when Dr. B. R. Ambedkar, one of India's outcasts, addressed his fellow untouchables in words that were heard around the world. He called on the depressed classes to abandon Hinduism, saying that in this renunciation lay their only hope. Even Mr. Gandhi was aghast at such a proposal. The untouch-

ables voted to secede. What will be their religion henceforth? Buddhism and Mohammedanism are bidding for their allegiance. Christianity has done its best work in India among the outcastes. Are we ready if they should come?

High caste India is also looking toward Christ. A young Brahmin graduate of a Christian college, after observing the life of his Christian neighbors, became a Christian and was baptized by an outcaste pastor. Later this high-caste convert became interested in the widowed daughter of another outcaste Christian. The marriage was performed by the same outcaste pastor. Old India is indeed becoming new when a high caste convert is baptized by an outcaste pastor and married by that outcaste pastor to an outcaste woman who is a widow!

Consider China, struggling under the triple burden of communist raids, Japanese imperialism and an intense business depression due in part to the silver-buying policy of the United States. But old China still moves stolidly on toward a new place among the nations. An ever growing company of her sons and daughters sit at the feet of Christ and rise to impress their fellows with their irresistible leadership. The past year brought to China an unusual revival of interest in the gospel. To cite only one instance, Rev. Gordon Poteat conducted a week of special meetings at the University of Shanghai where 400 students crowded the hall every night.

Consider Japan where the Christian schools are injecting a new leadership into Japan's commerce

and industry. With our churches entirely under the control of Japanese Christians, Christian faith rises to offset the dominant militaristic nationalism of the nation. Another church has been dedicated in the Inland Sea where the famous gospel-ship, *Fukien Maru*, sowed her fruitful seed.

Burma is restless for independence and autonomy. In Archibald Douglas Cochrane she has her first governor who has not had previous experience in India. Burma likes that, for Burma is eager to have the world know she is no part of India.

The Philippine Islands are tense with the imminence of independence. A new world is opening for these island people. The spirit of independence is manifest in the work of the mission where the Board of Trustees of the Philippine Baptist Convention is now composed of nine Filipinos and only six American missionaries.

Africa also is becoming new. Dr. Lerrigo's new book asks, "Are You Awake?" and its chapters reveal a rapidly emerging new Africa. Here an ancient people are moving more swiftly from the ultra-primitive to the super-modern than have any people in history. Everywhere it is the Old World becoming new.

Meanwhile, in the midst of this rapid movement of an old world becoming new, three of our missions, South India, Assam, and Bengal-Orissa, paused this

winter to celebrate their centenaries and a fourth, South China, will similarly celebrate before this year is out. In South India, 10,000 people gathered at Ongole to recall that historic moment a century ago when Lyman Jewett and his companions held their prayer meeting on the hill. In Assam, 5,000 crowded into the huge tabernacle in Jorhat. In Bengal-Orissa, in addition to the main celebration in Balasore, local celebrations were held in three of the large towns and in five of the outlying stations. Notable guests included Dr. George W. Truett, whose earnest spirit overrides the barriers of any language as he testifies to Christ's saving power; Rev. O. H. Sisson, Mrs. Howard Wayne Smith and Miss Grace Maine, representing the Boards; Dr. Harry S. Myers, whose motion pictures will bring the story of the jubilations to the churches at home, and Dr. J. H. Rushbrooke with his greetings from the 12,000,000 Baptists the world over. English Baptists, Canadian Baptists, Baptists from Burma and Christian friends of other communions from near and far, were on hand to rejoice with us.

Figures help to tell the story of the progress of the century:

	1836	1936
Total missionaries	46	590
Organized churches	9	3,226
Church members	888	352,413



One phase of the new life spreading across Central Africa is seen in this picture of a modern brick kiln and the replacement of human transport labor by the auto truck

	1836	1936
Schools of all grades.....	11	4,372
Native workers.....	none	10,529
Hospitals and dispensaries.....	none	87
Operations performed.....	none	10,000
Patients treated	none	344,560

What a hundred years have wrought. Yet the Foreign Mission Cause Board faces the amazing opportunities presented by an old world becoming new, with depleted staffs, closed stations and overburdened missionaries. Some of them must soon lay down their tasks with no assurance that young men and women will be on hand to take them up. One principal reason explains all this tragic distress—decreased giving. How this has decreased will be realized from a simple comparison. For every dollar contributed in 1923 to carry on this mighty work, the denomination gave but 40 cents last year.

Prosperity is returning. Baptists are receiving their share. A new year is upon us. Let us write in it a new chapter wherein the old world becoming new, will be assured of increasing support.



More Than \$2,000 Per Day

Social security—pension payments and grants—church communion offerings—legacies and annuities—all make an impressive year's record for the Ministers and Missionaries Benefit Board

Summarized by P. C. WRIGHT

OLD age security is now recognized as one of the foremost obligations of society. Congress has passed a Social Security Bill, making it mandatory upon industry to provide for workers in old age. Churches were exempted, presumably upon the expectation that the Christian Church needed no such mandate. How can we continue to preach our gospel with effectiveness unless we apply its precepts in our relationships? A political government challenges the church in this field of human relationship.

So the outstanding feature of the past year has been the change made in the contract governing the Retiring Pension Plan. At the beginning of the year there was a large "Waiting List" for whose admittance into membership the income from the denomination was insufficient.

There was a moral obligation to these applicants. To discharge it and also to maintain the Board's financial soundness, a change in the structure of the

Retiring Pension Plan as respects cost, became inevitable.

The Plan, as originally conceived, divided the cost between the ministers and the Board, it being understood that the contributions from the churches and individuals would enable the Board to bear its share. These contributions have decreased. The change now made requires a division of the cost between the ministers and their churches, as is the case with the other major denominational pension plans. Those who become members hereafter will pay an amount equal to 2½% of their salary and the churches they serve will pay an amount equal to 7½% of their salary.

The Board urgently requests the laymen in each church who are responsible for its financial affairs to seek full information concerning the Pension Plan.

On December 31, 1935 there were 2,839 certificates of membership in force. During the year actual pension benefits paid to members entitled thereto totalled \$336,413.05.

More than 2,250 ministers and missionaries and their widows have received help through "Grants." The average ranges from \$100 to \$300 a year, depending upon need and other factors. Such assistance is entirely apart from the Retiring Pension Fund. Grants are made out of income from the churches and income from the general endowment. Approximately \$307,000 was expended in Grants during the year.

Total pension payments and grants thus exceeded \$2,000 for every working day of the year.

At Colorado Springs last year, the Northern Baptist Convention recommended that each church send to the Board one Communion Offering each year for the care of needy ministers and missionaries. The immediate response has been most gratifying. The total sum thus received has surpassed all expectations, more than \$16,000 for the first year. The number of churches participating is increasing. Such contributions are held and used exclusively in a separate account known as the Fellowship Fund for Needy Ministers.

The Board is deeply grateful for the many gifts which have exceeded in number and amount the gifts in any previous year. The nature of the work done by this Board requires large capitalization. In view of present economic conditions, large outright gifts by individual donors are quite unlikely. The funds of the Board must therefore be increased largely through annuity gifts by donors who feel that they must have a consideration during their lifetime. Upon the decease of these donors, money will be released to the permanent fund.

The Board expresses its gratitude also for legacies, both received and provided for. Legacies by Will project the service power and usefulness of the legator through the coming years. The Board conserves all its legacies by placing them into its permanent fund.

Practical Sympathy and Evangelism

Practical sympathy that becomes evangelistic—new Indian leadership—emerging youth in foreign-speaking churches—larger parishes with many churches—and other developments mark the year's work of the Home Mission Society

Summarized by GEORGE PITT BEERS

SEVERAL striking developments have come to the front in Home Mission work during the last year.

Our Christian Centers have become definitely evangelizing agencies and are becoming organized churches. Originally founded as a means of letting Christian sympathy express itself in practical ways in the communities, today that practical Christian sympathy is a useful evangelizing force. In the Christian Center type of community it is more effective

than any other method we know. Sunday schools and now organized churches are the inevitable result.

We have never had any large force of well trained American Indian pastors. We have had as many as any denomination, but the number for all Protestants together is insignificant. Today, through the splendid work of Bacone College, more Indians are taking full training for the ministry, either at Bacone College, in senior colleges or in theological seminaries, than in all of our previous history. This indicates the beginning of a new and promising era in Indian mission work. It is the fruitage of the years that have been spent at this task and justifies the faith of our fathers.

Among the foreign-speaking people greater attention is being turned to the needs of youth. English-speaking services are more common in foreign-speaking churches. Contacts with the English-speaking churches are more intimate and vital. While many young people from these churches are joining English-speaking churches, many prefer to stay with the churches of their fathers and to build them up into strong and vital agencies for the Kingdom.

Moreover these bi-lingual churches are assuming a community responsibility which they have not done in the past. The Italian Baptist Church in Kenosha, Wisconsin has changed its name to Calvary Baptist Church and ministers to the entire community. Its congregation at the present time is scarcely one-half Italian. The Italian pastor is leading in this movement. A bi-lingual church in the



Christian sympathy expressing itself in a most practical way at Brooks House

Boston area, in one baptismal service, received into its membership representatives of five different races, one of them Irish.

The frontier has taken on a new significance. In former days churches had to be established in growing communities. Today churches must be made effective in communities that are static or are growing smaller. The second task may prove to be more difficult than the first. New methods must be developed and a new approach of the church to the entire community as a vital evangelizing force. In some areas several small churches must be grouped together under one pastor who becomes a pastor at large to the entire country round about. It is something between a larger parish and the field of a colporter. Such a pastor may eventually be designated as a "Frontier Pastor" and such a field as a "Frontier Pastorate."

Education among pastors and laymen of Negro churches of the Northern cities through the Educational Center is still another significant trend of the present time. This work, so highly developed in Harlem, New York City, is receiving increasing attention in other centers. Cleveland has made considerable progress and Detroit is enlarging its work. It is needed in other cities. In all departments the work of the year proved fruitful. Our missionaries report 3,572 baptisms, 1,841 in the United States and 1,731 in Latin America.

Over against this, the financial situation, which we share with all of our denominational agencies, is cutting down our effectiveness in many lines. A constantly declining budget means a steadily decreasing work. All salaries from headquarters to the most remote mission station have been greatly reduced. The force of workers has been reduced. Our program has been curtailed in many places. In others it has been given up altogether. The decline in appropriations ranges from a drop of 43 per cent in the Department of Missions in the United States to 73 per cent in the Department of Church Edifice Funds. Results are plainly seen. In the territory of the Northern Baptist Convention we had 380 appointees 10 years ago as against 259 this year, or a drop of over 31 per cent. We have closed both of our schools in Mexico. There were 19 secretaries and directors of the Society 10 years ago; today there are 11. The building program in Latin America and among the Christian centers stopped six years ago. Today buildings, utterly inadequate and unfit for use are still occupied; growing churches are unhoused, and much property is in dire need of repairs. We have had no resources to meet any of these situations.

However we are not disheartened. Last May the Northern Baptist Convention met in the cradle of Home Missions. John Mason Peck, first sent out by the American Baptist Missionary Union July 25, 1817, spent much of his life in the area around St. Louis. His experiences and his dreams were largely instrumental in the forming of The American Baptist Home Mission Society and his leadership was a guide for its work in the early days.

Today our task has largely taken new forms; yet its spirit is the same as that which fired him to his labors. They seem almost incredible in their magnitude and hardship.



Financial Losses and Spiritual Gains

Open doors and new books—needy fields and Christian teaching—the education caravan in four states—coöperation with President James H. Franklin's 22 youth conferences—furnish a busy year for the American Baptist Publication Society

Summarized by OWEN C. BROWN

REDUCED prices and reduced circulation caused the Publication Society to operate its business at an actual loss during the past year. This has been made up by gifts from generous friends and by income from gifts and profits of former years.

The calls and opportunities for Christian education and colporter-missionary work constantly increase. New workers must be employed to meet these needs just as fast as funds can be secured. Gifts of books and supplies to needy individuals and missions totaled \$12,775.00. This includes almost 2,000 volumes to seniors in Baptist Seminaries and Training Schools, and hymnals and Sunday school literature to churches that suffered losses in the disastrous spring floods.

The increased number of volumes by the Book Department has met a hearty reception. Among new books issued during the year are the following: *Between Two Centuries*, by D. M. Albaugh; *They Came Seeking*, by Coe Hayne; *Baptist Trail-Makers of Michigan*, by Coe Hayne; *Polity and Practice in Baptist Churches*, by W. R. McNutt; *Boy Days and Boy Ways*, by F. H. Cheley; *One Way Streets*. (Talks to the Teen Age and Other Ages), by Arthur Osborne; *A Church and Only A Church*, by O. H.

McDonald; *Administering Christian Education in the Local Church*, by O. deW. Cummings; *Paul Before Caesar*, by Irving G. Roddy; *The Minor Prophets*, two new volumes of the American Commentary.

Three new volumes in the Judson Press Sermon Series, were published, *Bridge Building*, by H. W. Virgin, *The Christian Faith at the Nation's Capital*, by R. W. Weaver, *This Questioning Age*, by F. B. Fagerburg.

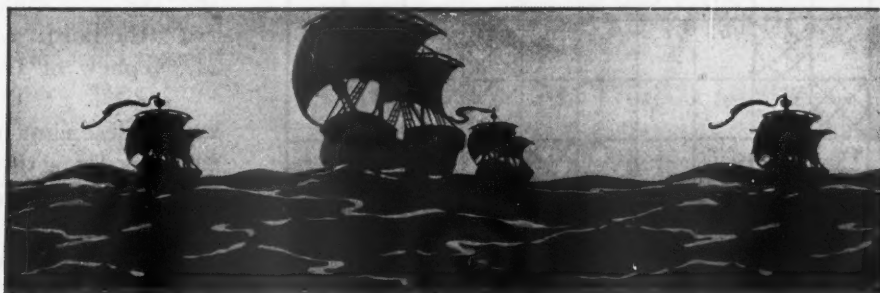
During the depression many small churches could no longer support pastors. As a result numerous rural communities are without any religious service whatever. Our colporter-missionaries are coöperating with state secretaries to serve as many of these neighborhoods as possible. They preach on Sunday and on many week nights, organize or help Sunday schools, hold special meetings, and with their automobiles cover vast territories in pastoral work. For the past year they report 72,679 families visited, 1,302 conversions, 33 Sunday schools organized, 36,695 Bibles and books distributed, and 409,000 pages of tracts given away.

In the departments of Sunday School Publications and of Christian Education, uniform lesson helps have been produced as usual, new Keystone Graded Courses and Elective Courses issued, and special improvements made in the illustrated weekly papers. All of these publications help to bring Christian literature into our homes at a time when such

reading matter is sorely needed. Our 43 summer assemblies of 1935 had an attendance of 8,417 while our winter training schools and special classes enrolled even a larger number. During the summer of 1935 these departments conducted 2,195 vacation church schools, 163 of them in home or foreign mission territory. Evidence of the increased spiritual emphasis in vacation schools is seen in the fact that 748 conversions and baptisms were reported.

The Christian Education Caravan team of five is made up of three people from headquarters, the state director of Christian Education, and the manager of one of our stores. They conduct a series of conferences in a given state. There are no set addresses and the various conferences deal wholly with the problems and opportunities for Christian teaching in the local church. Last year this team conducted 36 conferences in four states, Maine, New Hampshire, Vermont, and West Virginia. Words of highest praise have come from all quarters regarding this work.

During the year the Publication Society loaned Mr. Richard Hoiland to President James H. Franklin for the 22 Youth Conferences which were held across the country. (See MISSIONS, May, 1936, page 298.) These conferences have been attended by more than 12,000 young people representing 1,300 Baptist churches, and they reveal a great opportunity in this field of young people's work, an opportunity which must be met at the earliest possible moment.



Baptist Youth Facing Our World

(Continued from page 417)

by the Northern Baptist Convention. Frankly and daringly, yet sanely and constructively, these young people stated their convictions on personal religious living, Christian missions, interdenominational co-operation, liquor, economic conditions, race, and peace. *And they adopted these resolutions.* They did not vote merely to receive them and make them available, as the Northern Baptist Convention so timidly did at Colorado Springs and again at St. Louis. Can it be that the older generation of Bap-

tists has something to learn from the social vision and moral earnestness of youth?

Officers elected for next year included Jay Hudson, Ohio, *President*; Francis Middleswart of Rhode Island and Amy Berry of California, *Vice-Presidents*; Pearl John, Pennsylvania, *Secretary*; and George Martin, Illinois, *Treasurer*. Mr. Edwin Phelps, affectionately known throughout the B. Y. P. U. as "Pop" Phelps (he stands second from the left in the front row in the picture on page 416) was re-elected General Secretary.

MISSIONS CROSS WORD PUZZLE PAGE

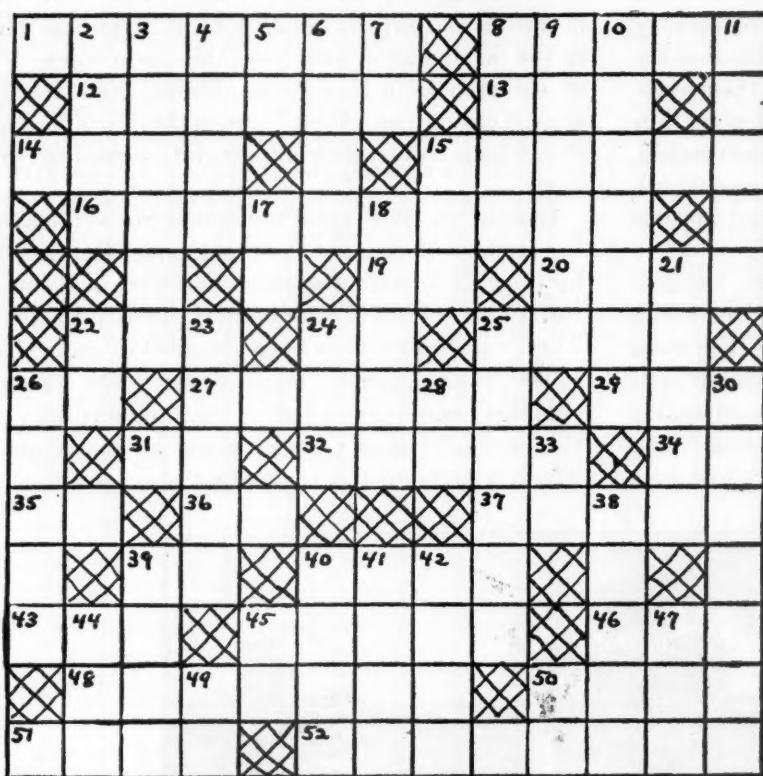
NOTE.—Beginning with this issue as an experiment and continuing for a limited number of months, MISSIONS will publish a Scripture Cross Word Puzzle page.

If there is not sufficient reader interest, the page will be discontinued at the end of the trial period.

Accordingly, if you are a cross word puzzle fan and if you would like to have a puzzle in MISSIONS each month, send a postcard to the Editor.

NO. 1 A COMMAND OF CHRIST

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:"—2 Tim. 3:16.



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No. 1

No. 1—ACROSS

1. The . . . of these puzzles is to make you 12, 13, and 16 across.
8. The Egyptians used this for making bricks. *Ex. 5:17.*
12. "when ye shall . . . for me." *Jer. 29:13.*
13. Article.
14. Gad was David's . . . *2 Sam. 24:11.*
15. "God ready to . . ." *Neh. 9:17.*
16. They testify of Christ.
19. God in Hebrew names.
20. Great waters.
22. Because.
24. Preposition.
25. Pronoun.
26. King of Egypt. *2 Kings 17:4.*
27. Easter comes from this name.
29. Fifth son of Jacob. *Gen. 30:6.*
31. Pronoun.
32. "if there be any praise, . . . on these things." *Phil. 4:8.*
34. Japanese measure.
35. Home of Abraham. *Gen. 11:31.*
36. New England state.
37. Church leader. *Acts 15:22.*

39. Pronoun.
40. Possess.
43. Truly.
45. "into . . . darkness." *Matt. 8:12.*
46. Tall East Indian palm.
48. "far more exceeding and . . . weight of glory." *2 Cor. 4:17.*
50. "more than meat." *Luke 12:23.*
51. *Gen. 27:38* is one.
52. Hard stones. *Ezek. 3:9.*

No. 1.—Down

2. "learn to maintain good works for necessary . . ." *Tit. 3:14.*
3. Resound.
4. Young salmon.
5. Conjunction.
6. Marine fish.
7. Expression of inquiry.
8. It led the Wise Men.
9. "thou shalt . . . the mountains." *Isa. 41:15.*
10. Mackerel food (two words).
11. ". . . of the morning." *Ps. 139:9.*
15. Assyrian king. *2 Kings 15:19.*
17. A Benjamite. *1 Chron. 7:12.*
18. "the . . . shall be holy unto the Lord." *Lev. 27:32.*
21. Nephew of David. *1 Chron. 2:17.*
22. Chinese name of Buddha.
23. Pass a rope through.
24. Professor of some ism.
25. More rigid.
26. ". . . to shew thyself approved." *2 Tim. 2:15.*
28. New England state.
30. Cuddles up.
33. Two Old Testament books.
38. Language in use in Christ's time. *Luke 23:38.*
39. Westralian name for a tree.
40. Alaskan Indian.
41. A threshing floor. *Gen. 50:10.*
42. Part of the Agro constellation.
44. Fish.
45. Same as 5 down.
47. Astern.
49. Babylonian deity.
50. Note.

BOOK REVIEWS

(Continued from page 415)

through history, apart from the Scriptures, the earliest ideas of God and of religion. Declaring that "the *homo sapiens* of the scientists in any case appeared on the scene already possessed of religious instincts and exercising religious life," he traces the earliest religious beliefs, and argues for the theistic theory of history. Chapter I gives the history of origin in religion; Chapter II is a discussion of the origin of religion by evolution or by revelation. Then follow discussions of the origin of the idea of God, of the world and of man, of prayer and sacrifice, of fire-worship, marriage and primitive ethics, and belief in immortality. A classified, selected bibliography of eight pages adds greatly to the value of the book. With thoroughness and erudition, Dr. Zwemer rejects for scientific as well as Scriptural reasons the theory of evolution. (Cokesbury Press; \$2.00.)

Jesus as Teacher, by HENRY B. SHARMAN. This distinguished educator has spent a life time of study on one subject—the records of the life of Jesus. Beyond a brief prologue and a briefer epilogue this volume contains only the words of the four gospels highly condensed so as to exclude repetitions and obvious expressions of contemporary opinion of Jesus. The personality of the Master thus emerges from the records with extraordinary vividness and power. No word of interpretation is added except that which is implicit in the clear fresh striking analysis of Jesus' life. This book will be most helpful to a pastor who wishes to preach a series of sermons, or to an adult class leader who is conducting a course of studies in the Life of Christ. (Harpers; \$1.00.)

LOOKING AHEAD

FEATURES TO APPEAR IN FORTHCOMING ISSUES

There could be no finer testimony to the growing popularity of MISSIONS than the steady gain in subscriptions. For three years the trend has been upward. July was the 39th consecutive month to register an increase.

During the current year everything possible will be done to make MISSIONS even more interesting. Indicative of that is the following partial list of feature articles scheduled for early publication.

THE HOTHOUSE OF AMERICA

Life in the Imperial Valley of California with its temperature of 137 degrees, its problems of race relationships among Americans, Mexicans, Japanese and Filipinos, and its missionary opportunities.

By H. O. ANDERSON

A TOUR OF GOOD-WILL AROUND THE WORLD

The remarkable journey of Dr. and Mrs. George W. Truett and Dr. J. H. Rushbrooke around the world, with glimpses of conditions in Palestine, India, Burma, China, and Japan.

By J. H. RUSHBROOKE

BEYOND THE SHELTER OF THE GREAT DYKE

An interesting account of a Chinese population who live on a vast coastal plain where they are protected from the sea only by an immense dyke that was built hundreds of years ago.

By A. F. UFFORD

HUMANITY'S MOST LOATHSOME DISEASE

How a Baptist medical missionary treats leprosy and how his Chinese patients increased from 75 to 154 during the past year.

By C. E. BOUSFIELD

SHE DIED WITH A SHATTERED MIND

A human interest story of a minister's wife whose heart and mind broke under the strain of the altogether too prevailing attitude of churches toward ministers who have passed middle age.

By ALFRED L. MURRAY

WHEN THE CANOE CAPSIZED IN THE CONGO RIVER

A Congo jungle tour to Lukunga which the missionary had not visited in 30 years, and how he got there and what he found.

By P. A. MACDIARMID

CROWDED CHURCHES AND SUNDAY SCHOOLS

The Secretary of the Home Mission Society makes his first tour of Cuba, Haiti, the Dominican Republic and Puerto Rico, and discovers doors open and people responsive to the gospel message.

By G. PITT BEERS

Last year was another successful year for the magazine, as announced on page 323 in the June issue.

You can do your part in making this also a successful year by promptly renewing your subscription when it expires.

LITTLE JOURNEYS to GENEROUS GIVERS

By G. CLIFFORD CRESS

JOURNEY NUMBER 7—AMONG THE HILLS

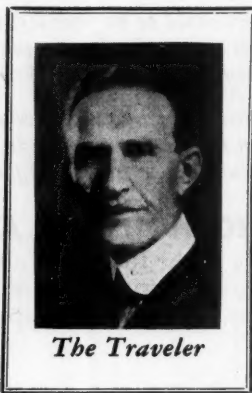
ONCE, traveling alone in a certain New England state, I happened upon a smallish village. There were only a few dwellings and a meeting-house. The community intrigued me for it had been there more than two centuries. And one century is a long time in the hills.

Parking my car unobserved I entered a side door of the little meeting-house. It was "Aid Day" and about 20 women, most of them of mature age, were knotting "comfortables." They all looked up at once and seemed surprised at a stranger's unannounced entrance. I, too, was embarrassed and hardly knew what salutations to give these motherly workers of the hills.

Quickly I told them who I was and a woman about 80 confirmed my statement, saying, "He speaks the truth. I have seen his picture in MISSIONS. He is 'The Traveler.'" Then one and another confirmed her pictorial identification, saying that they too had seen his likeness and read his "Little Journeys" in this magazine. Thus was the ice broken.

When the sun reached a certain spot on the floor, lunch was set out on a long table. All gathered about with the stranger at the head. But they did not ask him to say grace. They sang a "Thank you" to God for daily food more eloquent than any formal prayer. And as they were eating, one said, "Traveler, tell us a story."

Then did I relate to them a certain narrative recently brought to my attention. It ran on this wise. A certain small church had dwindled away and its building had been locked up. But an old woman, one Patience Joslin, who had long worshiped the God of her fathers under its roof would not accept its closing as final. Daily, clothed in her worn and faded best, and with black gloves covering her wrinkled hands, she knelt outside its locked door and besought God that it might be opened again. Her heroic devotion, week after week, aroused the community. Funds were raised, a new edifice erected and the church again



The Traveler

became a center of inspiration and service in the community.

There was no need to point the moral. For here were 20 heroic women singing, praying and working that their chapel among the hills might not be closed.

There were other vital incentives to service. In God's Acre nearby was the resting place of children, husbands, brothers and sisters, parents and ancestors going back beyond the memory of any living. An aged widow of a former pastor was one of them that day. And all

remembered that recently another and younger pastor had been laid to rest there. Every one of these women knew also that in the village that very day this young minister's widow was crooning to a newborn babe that would never know the touch of a father's hand. Over the crib of this orphan child hung a star of light for many of these old mothers whose arms had long been empty as their children had left them one by one and would never come home again.

In this atmosphere, therefore, it did not seem strange that one and another should call the guest aside to inquire how they might share in a larger way in caring for aged ministers and their wives, widows and orphans. So I told them that the Ministers and Missionaries Benefit Board was only doing in a larger way what they themselves carried on in the little parish among the hills. Sharing their temporal things with those who had ministered to them in spiritual realities was not something theoretical to be talked about, but, in the fellowship of life, something tangible and real to be done.

The next day a cold autumnal rain was falling as The Traveler left the hills and the little church where these women will labor on until life's day shall end. But he was not depressed by wind and rain. One of these saints, born, baptized and all her life a member there, had given that day for the work of this Board, the largest single gift that he had ever reported.



THEY SERVED THEIR DAY AND GENERATION

Agnes Whitehead

On May 11, 1936, after a long period of illness, Miss Agnes Whitehead died at the Peabody Montgomery Rest-Haven in Taunggyi, Burma, the land to which she gave 47 years of her life in missionary service. Miss Whitehead first sailed for Burma in 1884. For 35 years she was connected with the Morton Lane Girls' School at Moulmein. During these years she built her sweet Christian character into the school and helped to make it successful under her efficient and wise leadership. Although she retired upon her return home in 1920, she sailed again for Burma in 1924 with Miss Lizbeth Hughes and together they supervised the building of the Peabody Montgomery Rest-Haven at Taunggyi and through their ministry at this home brought many girls back to strength and life. For many years, even before her retirement, Miss Whitehead was a self-supporting missionary. The Woman's American Baptist Foreign Mission Society is glad to take this opportunity to express its sincere appreciation of her long, faithful and unselfish service.

Louise W. Brackett

An event of unusual sadness occurred on the second day of the 69th Commencement exercises of Storer College, when Mrs. Louise W. Brackett, at the age of 93, suddenly passed

away. For almost 70 years she had served on the faculty of Storer College. After the Civil War she went with her husband, Dr. Nathan C. Brackett, to be associated with him in the Free Baptist School for Negroes in the Shenandoah Valley. At the close of her life she was said to be the last of the Home Mission workers who went into the south following the war, for the purpose of teaching and helping the newly freed negro. Her husband was one of the founders of Storer College and its first president. Regarding her, President Henry T. McDonald said, "Surely the cause which moved such an one to leave a home of ease, to forsake her native heath, in the making of which her family had for long generations no inconspicuous part, to leave behind the youth-ties of early friendships and venture forth to an unknown land, was not unlike that venture of the prophet of old, who knew not whither he journeyed, but it was toward a city, whose builder and maker was God."

Gilbert N. Brink

While calling at the office of the Southern California Baptist State Convention in Los Angeles, about noon on May 27, Dr. Gilbert N. Brink suddenly collapsed. Before aid could be brought, he was dead. He was born in Painesville, Ohio, September 3, 1872, educated at Pomona College and at the Pacific Theological

Seminary in Berkeley, Cal. For nine years he served in the Philippine Islands as superintendent of schools and as assistant director of education. From 1915 to 1919 he headed the departments of education and of Latin America in the Home Mission Society and from 1919 to 1925 he was Executive Secretary of the Publication Society. Ill health compelled his retirement in 1919 and his residence in California where partial recovery later permitted him to join the administrative staff of Pomona College, his alma mater. Funeral services were conducted by Dr. Gordon Palmer, pastor of the First Baptist Church in Pomona, of which Dr. Brink had been a member. He is survived by his widow, two sons, a grandson, his mother, two brothers and a sister. Dr. Brink possessed unusual gifts as an administrator. He was wise, sympathetic, appreciative, tactful, and to a remarkable degree was able quickly, clearly, and accurately to discern all aspects of a problem and its solution. He left behind him a noble record of faithful, efficient, unselfish denominational service.

Mather School, Beaufort, S. C.

"Negro History Week" was one of the high lights in the story of last year's work at Mather School. The history class of the high school department put on programs which showed some of the fine points of the race. These programs were preceded by the setting up of an African village by the primary children. It might have been called "A Day in Africa." The women with their babies on their backs went to work while the chief and the men hunted, after they had had breakfast. The group met in the evening, telling stories and singing together around the camp fire. This program was held out-of-doors, where the village was made of straw brought by the children.



The historic John Brown's Fort on the campus of Storer College, on whose faculty Mrs. Brackett served for almost 70 years

The Second Year of the Forward Fund Is the Hardest

THE current year 1936-37 is the second and final year designated for the raising of the Forward Fund. To attain our objective we must be alert and energetic in every month between now and next May.

Last year, after a long period of diminishing missionary receipts, we turned about and faced in the right direction. But we did not advance very far on the road that leads up from the valley of depression. Hills high and steep have to be climbed before our missions will regain the level from which they dropped in such a sudden and devastating manner.

For May, the first month of the current fiscal year, receipts increased 14.5% over May in 1935. Of 32 states reporting, 24 gave more and 8 less than the year before. This is doing well, but not quite well enough. Last year we did well in the sense of registering

a gain in the amount produced for missions, but the increase applicable to the Forward Fund was so small as to constitute only a beginning.

The larger giving of last year produced approximately \$140,000 of the \$500,000 Forward Fund. We have undertaken to complete that fund before the first day of May 1937, which means that instead of \$140,000, the current year must produce \$360,000 for the Fund.

It has been calculated that in order to reach our objective and continue the Forward Movement, the denomination will require this year a 20% increase. This is why it is not wise to be unduly enthusiastic about any early gain that may be reported. A more prudent course would be to ask individual Baptists everywhere to increase their gifts by not less than 20%; that is, to a degree that would show a net raise for the year in every individual's donation.

Manifestly it would be possible for us to show an advance, and even a substantial advance, over last year and still not raise the Forward Fund. The practical effect of increased giving depends on what kind of a measuring stick is used,

and in this case we have been comparing with missionary receipts at a time when they had undergone severe and painful shrinkage. Therefore, unless we do raise the full amount of the Forward Fund this year, our missionaries will still be helpless to restore in any degree the services which in recent years were cut off for lack of funds.

Any advance short of a completed Forward Fund will mean that while we are not retreating, we are not going ahead either. On the other hand, if we can make a 20% gain this year, there will be new money available, new energy in every branch of our work, and new triumphs for Christ.

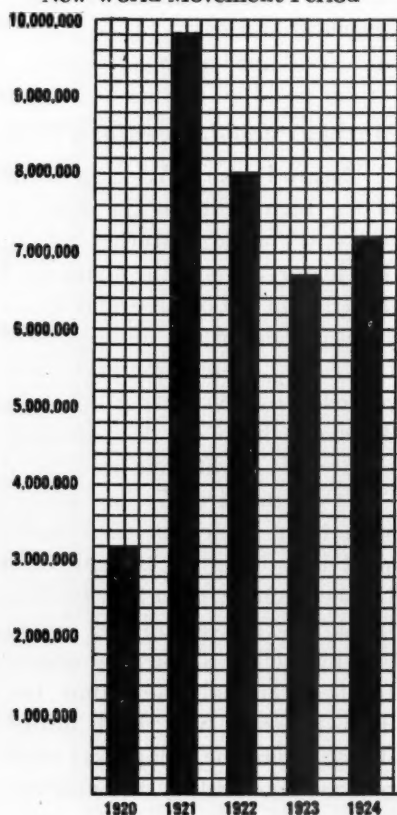
A Profile of Giving

When we chart Northern Baptist Missionary contributions from living donors to the Unified Budget for the years since 1919, we behold an instructive profile of missionary giving.

An immediate and true impression made upon the observer by this graph is that our Forward Fund goal is a modest one indeed. We might reach it and go far beyond it and still fall short of the average mark maintained by the denomination through a long period of years.

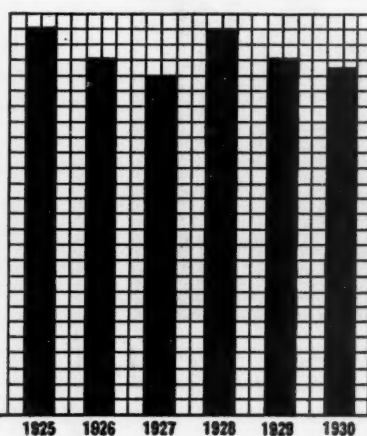
By raising the Forward Fund,

New World Movement Period

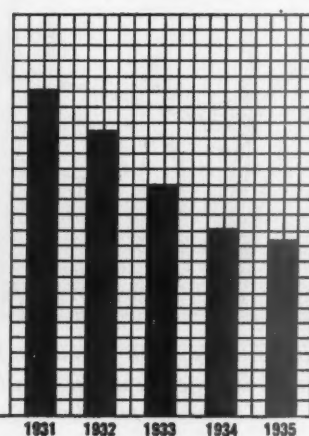


GRAPHIC RECORD PROVES OUR GOAL MODEST

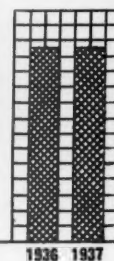
Normal Period



Period of Depression



Forward Fund Period



which contemplates an increase in our missionary receipts of \$500,000 by April 30, 1937, we shall attain the level indicated by that section of the graph marked 1936 and 1937. In view of the record made by the denomination in other years since 1920, it is evident that this objective is well within the range of possibility.

School Days

Are Here Again

The Northern Baptist Youth Movement has aroused unusual interest in the subject of Baptist attendance at institutions of higher learning. Dr. F. W. Padelford of the Board of Education sounds a warning note on this subject. He says:

We cannot hope to hold our own young educated people unless we have educated ministers. And unless our ministers are educated they will not inspire their young people to go on to a higher education. We are therefore in a vicious circle out of which we must break. We must encourage our churches to call only thoroughly educated ministers, who in turn will inspire their young people for educational advancement.

Dr. Padelford also points out that in many localities new Americans are setting a pace in educa-

tion which fills people of the old stock with amazement:

In the city of Wakefield, Massachusetts, we have an Italian church with 70 members. During the present pastorate 44 young people from this church have graduated from high school, 13 have graduated from college, one from the normal school and one from the nurses' training school. One of these graduates secured his Phi Beta Kappa key, three graduated *cum laude* and one has the degree

of Doctor of Philosophy. In addition there are at present five in college, one in the medical school and two in a theological school.

In Providence, Rev. Francesco Sannella, pastor of the First Italian Baptist Church, has for years made himself the center of a group of young people, sometimes 35 in number, whom he has been inspiring with the ambition to secure an education. At one time he had 15 young people in college, and he has a constant stream of them going on to secure an education.

Unless the old Yankees look out our new Italian friends will have out-distanced us in this race for leadership.



The First Baptist Church at Batavia, N. Y., is the latest church in the denomination to enter the centennial class. It was organized June 16, 1836, and owes its existence to the American Baptist Home Mission Society. During a period of financial stress in 1854, the Society came to the rescue of
(Continued on page 448)

The Luther Rice Centennial

ON September 25, 1836, Luther Rice, fellow missionary of Adoniram Judson who returned from India to challenge American Baptists to the cause of foreign missions, died in Saluda, South Carolina. On September 27, 1836, his body was laid to rest in the cemetery of the Pine Pleasant Baptist Church.

On Sunday the 27th of this month, Baptist churches all over the United States are asked to devote a service to the memory of this great Baptist leader, of whom the inscription on his tomb truly says:

Perhaps no American has done more for the great missionary enterprise. No Baptist has done more for the cause of education.

Pastors or other church leaders desiring literature for use in preparation for a special Luther Rice Centennial Service on September 27th or on any other suitable date, should write to Dr. Rufus Washington Weaver, 715 Eighth St. N. W., Washington, D. C. Read again Dr. Weaver's article on page 170 in MISSIONS for March.



Registering for the youth conference at Redlands University

. THE CONFERENCE TABLE .

Mrs. Mite and Mrs. Gift

Two women, Mrs. Mite and Mrs. Gift, members of different mission societies, are talking:

MRS. MITE (*wearily*): Yes, we used the mite boxes again this year, but we didn't get very much in them. The president tried to get them distributed. She brought them to the first two meetings in the fall and urged the women to take them, but not many did. I guess she got discouraged, because she didn't bring them any more. We didn't open them in December, because everyone said there would be so little it wouldn't pay. So we had the opening in April. Some of the women forgot to bring their boxes or had lost them. And there wasn't very much in those that came in. You know we have had pretty hard times, and many of our women don't have as much money as they used to have. So they couldn't give much. And of course, we are all working as hard as we can to raise the church missionary quota. You see how it is. Some of the women wanted to give the money to the Red Cross for flood relief. They thought that was the most important thing just now. We don't seem to understand very much about this Forward Fund, so our women aren't especially interested in it.

MRS. GIFT (*enthusiastically*): My story is entirely different from yours. Back in April our president appointed a committee to take care of distributing the new gift boxes. She told us we mustn't call them by the old name of MITE BOXES any longer, for that makes them seem so trivial. So we always say GIFT BOXES instead. Each member of this committee had a list of names of women of the

church whom she was to ask to take a box. They even called on some of the shut-ins and told them what we were trying to do to increase our giving over that of last year, and some of those women were delighted to think that they could still have a part in the activities of the society. Some of the business women who can't attend the daytime meetings took boxes, too. All this started in May, you know, so the boxes were in use all summer. The president suggested various ways in which the boxes had been used—putting in a cent a meal or a day, or a coin for every pleasant day or good time enjoyed, or an equal amount when we bought candy or ice cream, or, best of all, she said, the box could be used for thank offerings or self-denials.

Then at the first meeting in the fall she told us about the Forward Fund plan that was adopted at Colorado Springs, and she made us realize what a privilege it is to cooperate in this great effort. All fall any new plans that had been made for promoting the Fund were brought to the society, and brief interesting items in regard to it were given at every meeting. We had our first gift box opening in December, with an inspiring program, and every woman whose name was on the lists as taking a box was notified of the meeting. You should have seen how the boxes came in! It was really thrilling. And then we found that we could begin to mark our poster, as several women had given more than they had the previous year. We sent a goodly sum to State Headquarters, and then we started right in to fill the boxes a second time. When we opened them in April there were still more Forward Fund

givers. Our women, too, have been affected by the hard times, but they have felt the responsibility laid upon them to help meet the needs on the mission fields. And while we also have been working to raise the church quota, of course we know that all the money from the gift boxes may be applied on that. So our women have been willing to give and give, as love gifts to their Lord and Master.

I'll admit our way means more work, but it does bring results, and we wouldn't go back to the old way for anything.

Gift Box Suggestions

The following idea for a gift box opening was used successfully in one society. A set of four wheels was provided for each box. In this particular case a dairy donated milk bottle tops that had not been sealed on the bottles—flat metal circles of various colors. But wheels could be cut from cardboard and colored. (This would be a good project for the W. W. G.) Each woman upon arrival was given a set of wheels to attach to her box by tacks. Then the boxes were arranged on a long table to represent a railroad train and started on an imaginary journey. Each "stop" was a mission station, and interesting facts about the work on that field were given. The program was closed with a devotional service.



More bright coins than usual have been in circulation during the past months. One woman has been putting all of these that she has received into her gift box, the brightness and newness making them seem like more fitting love gifts.



Be sure to count the money in your gift box before the opening, for this is the only way to know whether you have given more in your box this year.

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society



Ruth F. Christopherson, Roberta Hopton, Mildred Proctor, Dorothy E. Rich, and Dorothy A. Hare

NEW MISSIONARIES

Ruth Christopherson

Miss Ruth Christopherson has already begun her missionary service. She is studying language in Moulmein, Burma, in preparation for her work on that field. She was born in Chicago, Ill., attended Crane Junior College, the Moody Bible Institute, and Denison University from which she received her A.B. degree. She is a member of the North Shore Baptist Church, Chicago, where she has rendered outstanding service as a teacher of Bible classes, as leader of the junior and adult young people's groups, and as a participant in the church's many activities. Because of her splendid leadership qualities she was chosen valedictorian of her class at the Moody Bible Institute and she served as president of the Young Women's Organization while a student at Denison.

Roberta Hopton

Miss Roberta Hopton, born in Danville, Iowa, is the daughter of Mr. and Mrs. R. R. Hopton, missionaries serving under the Home Mission Board. Thus she was brought up under the influence of a truly Christian home. Besides

being interested definitely in Sunday school, the World Wide Guild, and young people's work, she attended many summer assemblies. Through all these formative years her desire to become a missionary grew stronger and stronger until at a public meeting she declared it to be the aim of her life. After being graduated from Linfield College, McMinnville, Ore., Miss Hopton taught for five years in the McMinnville High School. In addition to this training and experience, she has taken some post-graduate study at the University of Southern California and has attended the Berkeley Baptist Divinity School. Thus well equipped, she enters missionary service in South India.

Mildred Proctor

Miss Mildred Proctor, daughter of the late Dr. J. T. Proctor and Mrs. Proctor, formerly of the East China Mission, was born in Huchow, East China. Thus from her very birth she knew China, loved its people, understood its customs, and spoke its language. Out of this missionary background rose her eager desire to serve Christ in the land of her birth.

She received her early schooling in China, came to this country for college, received her A.B. degree from Denison University and her M.A. degree from the Divinity School of the University of Chicago. In May, 1934, she took the work of the Shaohing Industrial Mission, East China, during the furlough of a missionary. Such excellent reports were made of her work, in which she was supported by the Industrial Mission, that when the request to make Miss Proctor a regular missionary came from the East China Mission, the Society gladly appointed her.

Dorothy Rich

Miss Dorothy Rich, born in Brunswick, Neb., at nine years of age decided to become a missionary. She is a graduate of the University of Southern California, where she received her B.S. degree in 1929. The death of her father at the end of her third year in college placed upon her shoulders the responsibility of helping to support her family, and for five years she taught in the public schools of Glendale, Calif. During this sad and trying period she never once swerved from her decision to give

her life in service for Christ. After the completion of her college work she took one year of study at the Biblical Seminary in New York City. In addition to these years of experience Miss Rich has been active as a member of the Student Volunteer Group, the Baptist Young People's Union, and as a teacher of Bible in her local church for many years. She will serve in Burma.

Dorothy Hare

Miss Dorothy Hare, born on Staten Island, N. Y., grew to maturity in the atmosphere of a beautiful Christian home. She always wanted to be a missionary, never having considered seriously any other type of work, because she wished to share with others who were less privileged than herself the message of the Living Christ and His way of life. While in high school, she began earnestly to work toward her goal by taking an active part in the young people's society and the World Wide Guild. After being graduated from the Baptist Missionary Training School, Chicago, Ill., she attended Ottawa University for one year and received her A.B. degree from that institution. Soon after, she became missionary pastor of the Baptist Church of Gildford, Mont. She now has her own church where she has given, and is continuing to give full and splendid service. The Woman's Society has appointed Miss Hare to fill the urgent need for an evangelistic missionary on the South China field.

A Forward Fund Hymn

An interesting part of the program at the women's banquet at St. Louis was the singing of songs suitable to the occasion. One of the hymns on the song-sheet, which was especially written for the Forward Fund by Mrs. George

W. Taft, is published in order that it may be used by our women in their own meetings. It is sung to the tune "Angels from the Realms of Glory."

Far abroad the fields are waiting
For the gospel's cheering word.
Many who in darkness groping
Jesus' love have never heard.
Carry on the saving message,
Forward, forward to the goal.

Here among us God has placed them,
Races, tribes about our door.
Food and shelter, education—
Have we for them nothing more?
Carry on the gospel message,
Forward, forward to the goal.

Laborers languish, hearts are breaking,
Work retarded means but loss.
Weary those who bear the burden,
Must they only bear the cross?
Carry on the mighty message,
Forward, forward to the goal.

Workers we with our Redeemer,
Ours to labor till He come.
Fail Him not nor be discouraged
Till He bids us welcome home.
Carry on the glorious message
Forward, forward, win the goal!

Sidelights on the Moanza Clinic

It is 6:45 in the morning, and Makambu is beating the drum to call the sick to the dispensary where all is in readiness for the day's work. Kasangi has already written the date at the top of the

daily treatment sheet. Mazanga has lined up the medicine bottles at the dispensing table. Mama Doctor puts on an enveloping apron and hangs the stethoscope on a convenient nail. The three girls make ready to dress ulcers and irrigate eyes and ears out in the yard, because there is not room enough inside. Massasa gets ready for ward rounds at the hospital ward. Makambu stations himself at the microscope in the tiny laboratory at the back. Now we are all set. One by one the out-patients pass through my little mud dispensary and turn by turn they are recorded, examined, and given medicine. What a procession of tragedy and comedy passes by! One's heart aches for this poor man blind with sleeping sickness, for this woman with a dying baby in her arms, for this little boy so badly burned by falling in the fire during an epileptic fit, for this man with leprosy, for these many who are not only physically sick but have their souls bound down by sin and superstition and fear.

But how restrain a chuckle at this pompous chief with a cluster of leopard's teeth at his throat, who pushes his way in and wishes to investigate this "house of medicine" at his leisure. He surveys the operating table and the various articles in the operating room with interest, but when the safety valve of the sterilizer goes off he decides he would be safer outside, and he makes a rather hasty exit! I have had several chiefs in my hospital and find the greatest difficulty lies in providing hospitality for the retinue of wives, children, and attendants, since the buildings are overcrowded with the ordinary clientele.

There are those who would find consolation in an operation, but unfortunately I cannot find a legitimate cause. How nice it



would be to die and wake up after all is over to be forever afterwards a center of interest at the nightly campfire! And those whom only an operation can help, how sad to see their faces fall when I tell them the cost will be 20 francs (one dollar). And they depart, but often they do not return because the people in this region are very poor and there is no way to earn money. How I regret having to turn them away.

Clinic is over, but I see a man and a woman coming down the

path. The woman walks bent under the load of food and pots and mats for their stay at the hospital. After the greeting the man tells me he has brought a patient. "Where," I ask, "is the sick person?" "This woman has much pain in her joints and fire in her body," he indicates the heavily laden one. My indignation is aroused and I scold him roundly for letting her carry everything while he walks empty-handed. "But Mama, that is our custom," the boys enlighten me. "A man would be ashamed to

carry the woman's load." "Well," I say, "it is high time you changed some of your customs." And they agree with me because they have been at our school and have already changed many of their customs. But the man is not much impressed by my words. He considers it just another fancy of the white woman. It is the destiny of woman in Africa to bear burdens, intolerable burdens, until Christ shall reign in Africa and set her free.—*Dorothea Witt, M.D., Moanza, Congo Belge, Africa.*

TIDINGS



FROM THE FIELDS

Change and Progress

A summary of the work of the Woman's Home Mission Society during the past year

By MRS. H. THEODORE SORG

CHANGE and Progress! These words summarize the activities of the Woman's Home Mission Society this past year, from Alaska to Latin America.

In Alaska, the appointment of Rev. Clarence W. Riley as evangelist in the Kodiak area signalizes commencement of new work in territory for which Baptists have long been responsible. The first high school graduate of the Kodiak Baptist Orphanage on Wood Island is now studying at our Training School in Chicago. A new housemother has been appointed at the orphanage.

At Chicago, the past year has witnessed the materializing of a dream long cherished, in the changing of the course in the Baptist Missionary Training School from three to four years, thereby making possible the granting of degrees of bachelor of arts and bachelor of religious education.

Our alumnae have felt this lack, when compared with social workers graduated from secular schools. Henceforth they can enter upon their work on a parity with others, and with the assurance that ac-



Chinese Children in Seattle

companies training based on modern methods and in accordance with present-day standards. This extremely important change has been accomplished through the untiring efforts of the Chicago Board members and of President Brimson and, amazingly enough, with practically no increase of overhead expense.

The change of name of the Department of Christian Americanization to Department of Christian Friendliness has been enthusiastically received. It more nearly describes the purpose and scope of the work. New methods tried and found acceptable have aroused new interest, and this department is increasingly rendering real service in Christian neighborliness.

In San Francisco, the activities at the Chinese Baptist Mission School have increased so greatly that difficulty has been experienced in accommodating those seeking to enjoy its benefits. The new orphanage of the Chung Mei boys in San Francisco is completed and paid for in full.

In Puerto Rico, attendance at church and Bible school exceeds the facilities to such extent that children must stand or sit on the floor. Despite handicaps, spiritual life has been quickened.

In Cuba, improvement in economic conditions has increased the enrolment at Colegio Internacionales, Cristo. The hope of the Board has been that from some source, means will be forthcoming to permit sending an additional missionary.

Mexico continues to present a problematic future, but our Colegio International has remained open with large enrolment. Since the closing of Colegio Howard, a hostel has been opened in the mission building for girls who attend school. Two of our missionaries in the villages near Puebla are conducting classes in religious education, Bible study, and mental and physical hygiene.

In San Salvador, Central America, our Colegio Bautista opened with record enrolment, necessitating an additional teacher. Miss Louise Heinz sailed for Managua to join the staff of Evelyn Briggs Cranska Memorial Hospital.

The Negro schools in the South continue to hold our special interest. Mather is making good progress, but is handicapped by lack of equipment. Florida Normal has undertaken a new course in home-making.

The Woman's Society has co-operated in the denominational program in every way possible. The Forward Fund has been emphasized everywhere and with able speakers. The Board has actively participated in interdenominational groups such as the Council of Women for Home Missions and the Race Relations Committee. Interest of Board members has been unusually stimulated by a full attendance of members at two meetings this past

year. We believe this to be of real importance and hope it may be possible to continue the practice. The prayer of the Board is that we who know that the Son of God is come and hath given us an understanding, may also make others know Him.

Missionary Touring on Alaskan Fishing Boats

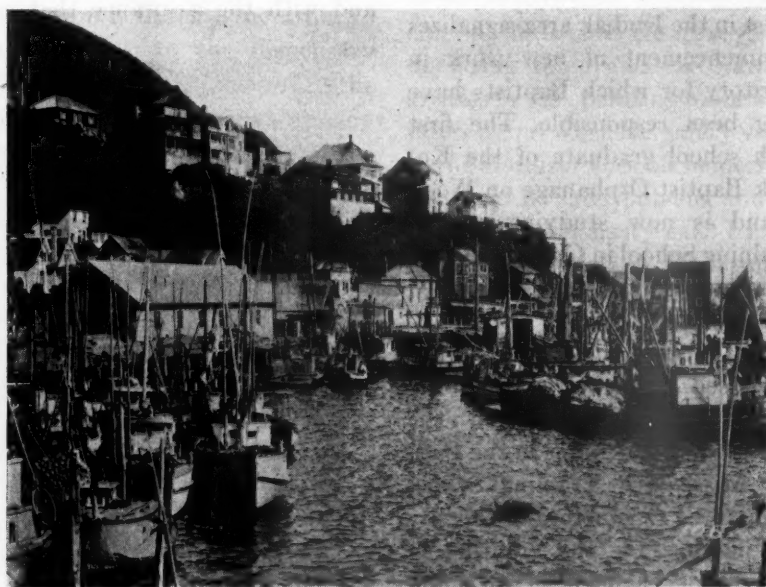
"The Curacao! The Curacao!" was the shout heard at Kodiak Baptist Orphanage, the morning of April 13th. The arrival of the boat always creates excitement, but the good ship *Curacao* was greeted with greater enthusiasm this time, because Rev. and Mrs. Clarence W. Riley with their two little daughters, Mary Jane and Martha Louise, were passengers. They came from the same church in Indiana from which Rev. and Mrs. Frank Brosend had come two years ago. (See *MISSIONS*, November, 1934, page 546.)

The boat having arrived at 7:30 A.M., and the day being beautiful, there was ample time to transfer luggage and start "settling" in the cottage in Kodiak village. It was nearly supper time when the cry, "They're coming over!" was heard

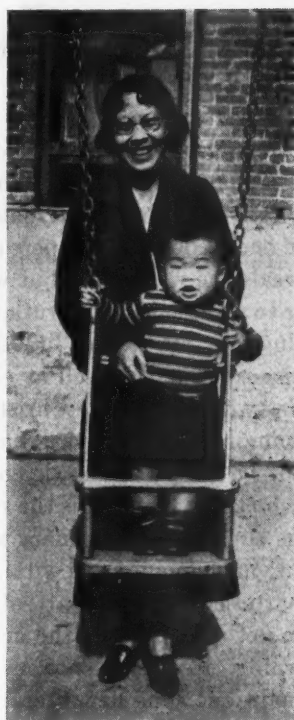
from outside and inside our building. As the party came up the road from the beach, dozens of pairs of eyes were peering around corners and curtains.

It had been hoped that workers from the Orphanage on Wood Island might be able to carry on services in Kodiak, but the uncertainty of the sea made this impossible. Therefore the cottage and the mission have long been unoccupied. The coming of Mr. and Mrs. Riley is an answer to many prayers. For years the staff in the Orphanage have felt that such a work located in Kodiak would supplement the ministry of the Home. Many of our boys and girls, who have left K.B.O., are in Kodiak. These young people can now have a "church home."

Besides serving as pastor in Kodiak, Mr. Riley will do colporter work in neighboring cannery towns, establishing Sunday schools and holding religious services. For some time he will travel from place to place on the ever-moving fishing boats. One of the goals for the future is to have a Baptist boat, thus making more direct routes possible. It is a great work for the cause of Christ. Pray



A typical fishing boat harbor in Alaska



Mrs. Aster Hom

for Mr. and Mrs. Riley and the people whom they will be able to help.—*Eunice Monroe*, Kodiak Baptist Orphanage.

Three Generations in Chinatown

Mrs. Aster Hom went through the Chinese Baptist Mission School in San Francisco, beginning in the kindergarten as a little child. She is now the capable superintendent of the Beginners' Department in the Sunday school. Her little son, Gary, is already thoroughly familiar with the Baptist Mission, and a general favorite with the workers.

Mrs. Louie, typical of the older generation, is very proud of her little grandson and spends much time with him in the public playground adjoining the Baptist Mission building.

Planks for Seats, But a Forward Fund Church

As a result of two weeks' evangelistic services in the First Spanish Baptist Church of New York City, 66 made profession of faith

and 70 signed the Tither's Pledge. The weekly offerings have increased considerably and the interest and spirit of the church have been greatly revived.

Miss Alma Clifford, the missionary, writes:

Following this campaign, six other evangelical Spanish-speaking churches united with ours in renting a theater for two weeks' meetings in which there were 115 conversions. A goodly number signed up to come to our church. The converts are now in the candidates' class, studying until they are ready to join the church. We partly cooperated in an eleven days' campaign in Brooklyn.

We are very happy that we are a Forward Fund Church. The first Sunday in May we were a little behind on our pledge, but at the end of the service, we took up a special offering which more than raised our pledge. With the money from the Guild and C. W. C. we gave \$8.00 more than last year, when we raised our pledge by asking each member to give a penny



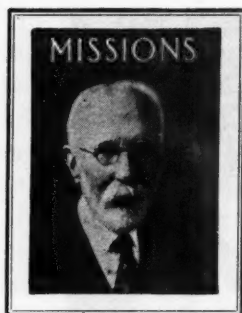
Mrs. Louie, San Francisco

a day for missions. This year we had the duplex system, and except for this special offering to cover the last \$20.00, the money all came in through the envelopes. This is especially good in view of the fact that this year our rent is almost doubled and we have had gas, electricity, and fuel bills besides.

I wish you could visit our Sunday school and see how we are managing under very serious difficulties. When we came into this place which had been a Night Club, we had only a few chairs of our own, so we borrowed some from the Spanish Church in Brooklyn. Recently, however, the pastor of that church took his chairs, and now I have 60 junior children on about 20 chairs and on planks placed between the chairs. In spite of the crowded, uncomfortable quarters we have a good school, and no one has stayed at home because there was not a seat for him. Several of our men took some of the planks and made little benches for the smallest children, as we were afraid they might be injured with loose board seats.



Rev. and Mrs. Clarence W. Riley



The Editor Emeritus says:

The Missionary Motive

THERE are many missionary methods and many minor motives, but there is only one supreme and compelling missionary motive —

the dynamic, wanting which all else is vain. The thing that has most impressed me in the widespread discussion of the future and predicted fate of foreign missions is the failure to mention the basic missionary motive upon which the whole enterprise depends. We have been told repeatedly that the program and policies of foreign missions must be radically reconstructed and its boards reorganized if the enterprise is to survive and succeed. The mass of critical opinion, much of it pessimistic in tone, has caused no little disturbance of mind and loss of confidence on the part of many who do not know what to think.

At such an hour it is peculiarly timely that the Missionary Education Department of our Board of Education should undertake the publication of a series of *Bulletins* setting forth the recent literature covering all phases of missionary effort.

By far the most important point, to my mind, is the call for a new emphasis upon the too often neglected and obscured missionary motive. With this supreme motive I am here solely concerned. Jesus Christ implanted this in the Great Commission, and it is equally imperishable, one changeless thing in a changing world.

Before going further, let me confess that I am a firm believer in the old-fashioned doctrine of a divine call to the gospel ministry, and an equally firm believer in a divine call to the missionary ministry. I believe that when this call comes to a Christian he must respond to it. And this answers affirmatively and fully the question whether in this era of distracted thought there is any motive powerful enough to lead a thoroughly educated and talented young man to put aside all allurements of ambition and preferment at home and dedicate his life to foreign missions.

This point of motive should be kept clear and definite with candidates for foreign service. It should be recognized as determinative. The missionary dominated by a motive based on Christ's direct summons to service, added to a personal experience of the saving gospel which he is commissioned to carry to the unsaved, will be a power for righteousness where-

ever he labors. He is possessor and ambassador of a unique religion. He makes known a Saviour such as no other religion can offer. For Christianity alone offers in Jesus Christ the one Redeemer and personal Friend who not only reveals the way of life but who gives His disciples power to walk in it. This truth the missionary is set to illustrate. It is the life that counts convincingly in mission field as well as elsewhere, and the missionary who reveals the Christ he preaches in the daily common life he lives will never be outdated or unwanted. To carry the knowledge of such a Saviour to those who know Him not is the sublime task that forms the supreme and primary motive. This is all-sufficient, unchanging, and vital.

While I have thus purposely centered attention upon a single point, I am not unmindful of the many questions raised concerning necessary changes to meet new missionary conditions. The new literature of missions presented in the *Bulletins* is intended to answer the queries and stimulate interest in this world enterprise. But when all has been said, the pivotal thing is the missionary motive.

The New Quarterly, *Christendom*

For one, I welcome the appearance of this stately Quarterly Review, as something which America has long needed. The numbers issued for the autumn of 1935, and Spring of 1936, set a high standard. The editor is Dr. Charles Clayton Morrison, who adds "Pro Tempore" to his title as he takes on this delightful but difficult task of creating a publication intended to represent the best thought of our country and the world. The Foreword sets forth clearly its ideals and aims, emphasizing its relations to a re-awakened and fully functioning Christian church such as it conceives. It is not to be a propagandist organ, not controlled by any interest, but to have a character and personality of its own, an organ of ideas, with the broadest scope in theology, church history and organization, and in every domain of human culture. Its list of contributors includes writers of many shades of opinion. Signed book reviews occupy many pages. A novel feature in the second issue is a thumbnail characterization of 100 books of the quarter by Llewellyn Jones, a suggestive aid to readers. Judged by these first issues *Christendom* promises for one certainty to make its readers think, if it cannot make them agree. One could hardly expect a world organ of opinion to do that. To keep its balance and be fair to all will be task enough.

MISSIONARY EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

The Christian Imperative

Can the Christian message justify its supreme claim that it will be able to bring universal blessing to the world? The answer must be negative unless this message is fundamentally missionary. May we expect that the Christian message will tie together international hopes and open the way for a new moral endeavor in the world? The answer is yes, if its missionary note is sounded. Christianity is fundamentally missionary. By this we mean, (1) That the missionary ingredient is an original, essential, necessary, and indispensable major element in it; (2) That the missionary spirit is no offshoot or by-product, but belongs to the very central core of our religion; (3) That Christianity is not itself without it; (4) The professing Christian, who does not see and feel this, has yet to learn what real Christianity is. *Frederick L. Anderson.*

The Christian message is based on a religious certainty and imperative, not first of all on a humane disposition toward distant lands. *William Ernest Hocking.*

I do not hesitate to say that I profoundly desire to see Christianity prevail until the whole world is Christianized. . . . I am therefore unashamed of my missionary enthusiasm. I want the world to be Christianized.—*Charles Clayton Morrison.*

We must come to the abolition of strife, and all Christians must sense their unity in the unity of great essential principles for which



The Temple at Ocean Park, center of religious life at camp

they will be willing to sacrifice. The State, left to itself, cannot succeed in realizing the ultimate for its people. Christianity must yet be the savior of races and governments. Christianity must gird itself to a larger battle.—*Edward Shillito.*

Our interest in missions measures our Christian character. Our knowledge of missions measures our Christian attainment. Our participation in missions measures our Christian efficiency.—*Henry C. Mabie.*

South Dakota Makes a Record

Northwestern District carried on a Forward Reading Program which brought some interesting items from South Dakota.

Out of 62 churches in the State, 56 reported readers and 37 were called Forward Reading Churches

because they made increases in readers, number of books read, etc. 519 Forward Readers were reported. Sioux Falls City Temple had an increase of 299 new readers, or 170% increase in the number of readers. 10% of their membership were five book readers.

Dell Rapids church reported, "We have increased the interest in reading. Among other things we got a number of High School boys interested in Bible reading. Some of them read a book of the Bible for the first time. By the use of a chart and having a contest between boys and girls, 50 read Mark, Esther, Luke, and I and II Corinthians. The church at Lead reported "Nearly the whole church followed the 'Read it Thro' Bible book marks."

Missionary Reading Program

From time to time, mention has been made of the Missionary Reading Program carried on in our churches. An interesting item came in from the Baptist Church in Penn Yan, N. Y., through Mrs. R. N. Jessup, wife of the pastor. In asking for information concerning other books, she sent in a copy of *The Missionary Reading Library* on which she had checked 404 of the 1006 volumes listed as being already in this church library, representing 40% of the total list. Desiring to test the interest which a public library might have in missionary literature, a letter was sent to Miss Sally Coy, the librarian of the Westerly, R. I. Public Library asking how many of the missionary books in our list

were in their library. The reply brought the information that they had 603 of the 1,006 books listed or 60%. These two instances are probably not representative but they indicate an influence far greater than we have realized.

Report from Detroit

The Missionary Committee of one of the Detroit Baptist churches reports for the year 1935-1936 as follows:

Last May at the beginning of the church year, the Missionary Committee outlined a constructive program of Missionary Promotion which included in its scope every department of our church. Those which were made and successfully carried out were:

1. One month, namely October, was designated as literature month. During that time Baptist periodicals were brought in a forcible way to the attention of our people and a drive was launched for new subscribers to *MISSIONS Magazine*. The net result of this drive was about 50 new subscribers which we felt was very gratifying.



Fathers and sons at Ocean Park

2. In coöperation with the Woman's Union, one day was set aside in November to bring especially to the people of our church the Missionary program of our denomination.

3. A successful School of Missions was conducted from Jan. 15 to Feb. 19. The average attendance for the six weeks was 144. At the conclusion of this school, a missionary festival was held and proved of interest to all.

4. Every department of the church school as well as the

B.Y.P.U. groups have had a missionary presentation of current interest the last Sunday of every month.

5. A three- to five-minute missionary presentation has been enjoyed at each prayer meeting session during the past year.

6. It has been our pleasure to have in our midst many speakers of outstanding ability and sincerity among whom were Mr. and Mrs. Selander and so much value was placed upon their work in Assam that at the suggestion of the pastor and Missionary Committee the church adopted them as our missionaries for the coming year. Of the \$7,500 benevolence budget \$1,800 was designated for their support, while \$198.00 was placed at the disposal of the Missionary Committee to use as thought advisable and a report of the expenditure of this money will be included in the report of the Benevolence Treasurer.



Every boy in this group is the son of a Baptist missionary

Warren Avenue Church, Campello, Mass.

The 1936 Missionary Education Report of this Church tells of one member who read: 202 missionary books, attaining 1,090 points. She also read the entire Bible and, 10 copies of *MISSIONS*. This Missionary Education Chairman says:

"Our Church did well on the reading again this year and many of us feel that the missionary giving is kept up through this influence."

Current Events

In the Fairport (N. Y.) Mission Circle, a MISSIONS Minute Man briefly reviews articles and news items from the current issue of the magazine. These are invariably linked to the theme of the program—i.e., home mission news for a home mission program and foreign mission news for a foreign mission program.



The winner of this race at Ocean Park can easily be determined

ROYAL AMBASSADORS

Vermont Again

The Judson Chapter of the First Baptist Church of Montpelier, Vermont, reports special interest. It holds a meeting each month at which they conduct a business session and a study session, followed by a social hour. Every fourth Sunday evening the young men assist the pastor in the evening service. The pastor calls this service the young people's night. Out of this chapter has been formed a basketball team which has its schedule outlined. A very successful camp was held last August on one of the nearby lakes. The study of the lives of missionaries was a part of the educational program.

New Reading List

The Royal Ambassadors will be interested in the new list of books appearing in the National Missionary Reading Program, selected especially for them.

CONSIDER AFRICA—*Basil Mathews.*
THE LAND AND LIFE OF AFRICA—*Margaret Wrong.*
ZEKE—*Mary White Ovington.*

AFRICAN BRIDGE BUILDERS—Edited by *William C. Bell.*

THE STORY OF THE AMERICAN NEGRO—*Ina Corinne Brown.*

TWELVE NEGRO AMERICANS—*Mary Jenness.*

OMWA? ARE YOU AWAKE?—*P. H. J. Lerrigo.*

APACHE—*Will Levington Comfort.*

SCOUT TO EXPLORER—BACK WITH BYRD IN THE ANTARCTICA—*Paul Siple.*

LIVINGSTONE THE PATHFINDER—*Basil Mathews.*

UGANDA'S WHITE MAN OF WORK—*Sophia Lyon Fahs.*

THE MYSTERY OF JORDAN GREEN—*Margaret Seebach.*

IN HIS STEPS—*Charles M. Sheldon.*

STANDFAST MACREA—*Wallace Dunbar Vincent.*

Many of these books will be found in local public libraries.

WORLD WIDE GUILD

The Sun Dial at Wells College

Written for the Class of 1904 by Henry Van Dyke

The shadow by my finger cast
Divides the future from the past.
Before it, sleeps the unborn hour
In darkness and beyond thy power;
Behind its unreturning line
The vanished hours no longer thine;
One hour alone is in thy hands
The now on which the shadow stands.

"One hour alone is in thy hands, the now on which the shadow stands." Vacation days are over and "now," this very month of

September let all Guilders get off to a good brisk start.

All books and programs are ready. Send for Guild Goals which lists all Missionary Education and Project material for Guilds. *The Pageant of the Years*, written by Helen Jackson, which was given at St. Louis is available in mimeograph form for 5¢ a copy. It reviews outstanding events in each of the 21 years and will be a lovely feature for rallies and banquets. A new play written by Ruth Treffinger of Indiana and entitled *In Her Path* is 15¢, and a good play for life dedication. Real white roses

are not only rare but expensive so here is a suggestion for paper roses which look almost like Nature's own. Send to Mrs. O. G. Woodhouse, 1140 Bellevue Ave., Syracuse, N. Y. They are 10¢ per rose or \$1.00 per dozen.

"The Guild Girl's Promise" is a very beautiful rainbow pageant written by Sallie Coy a few years ago but it is of permanent value and suitable for presentation now. The price is 10 cents and it will make a very lovely feature of your Guild Vesper Service.

Guild rings are growing more popular and make lovely gifts. Send to 218 for a size card, or go to a local jeweler and measure your finger and send the size number with order \$1.25. The Book Marks are now 10¢ per dozen and every girl should have one. The new Guild Note Paper is going. This, too, makes a lovely gift and is 50¢ for 25 sheets and envelopes. The October number of *The Missionary Review of the World*, 3rd and Reily Streets, Harrisburg, Pa., will be one of their special numbers on Africa. The price is 25¢ per copy. It will be full of valuable information.

Last year's report shows an increase of 444 homes of Guilders in which MISSIONS is taken. Not so bad, but let's double it this year. An Association Secretary from W. Va. has just ordered a Guild pennant for the Chapter securing the largest number of subscriptions to MISSIONS. What does Mr. Editor think of that? (He thinks it is a splendid idea—Ed.)

Keep in mind constantly our key verse for this year, "I must work the works of Him that sent me while it is day."

Faithfully Yours

Alma J. Noble

218 Lancaster Ave., Buffalo, N. Y.



Melapache Chapter, World Wide Guild at Linfield College

Another College Chapter

Greetings from the Melapache Chapter, Linfield College, McMinnville, Ore. Melapache is an Indian word meaning "circle of friends." We have a membership of forty and although life on the campus is overcrowded with activities we have found time to conduct two meetings a month. Our president is Mary Louise Everson and our counsellor is Miss Louise Jennings, who is also the College Secretary and the Assistant Treasurer of the College. We are fortunate in having as members of our chapter several former and present State Guild officers. For our programs we have studied the lives and activities of Linfield alumnae who are on the Mission fields. Our special missionary is Isabelle Gates, a Linfield alumna, who is doing Christian Americanization work in California. We enjoyed a skating party with the High School chapter of McMinnville; we have also carried on a Big and Little Sister plan with the members of that chapter. At the beginning of the school year we gave a Sunday afternoon tea and invited all of the new Guild Girls on the campus, and others who were interested. The event which was outstanding during this year was

the Oregon W.W.G. Convention which convened at the McMinnville Baptist Church. The Melapache Chapter was called upon to take charge of many features and arrangements, the principal ones being a tea in one of the women's dormitories; the presentation of the play *Radiant Memory* at the evening program; also a campus tour.

A Wonderful Record!

The Guild in the First Church, Portland, Maine, gave for the Special Guild Gift last year \$368.00. They gave \$263.00 at first and then had a sacrificial offering amounting to \$105.00 more "in order to keep our missionaries on the field." This was the gift from one chapter! Let some of us bow our heads in shame. The money was all given, not raised by sales or other devices. Our Secretary for Western Maine, Mrs. Newton Towle, is a member of that church.

Easter Morning Breakfast

On Easter morning our Adola Chapter and the High School Guild of Galilee Church, Denver, had our usual Easter morning breakfast (we have one each Christmas too) at which time the "big event" is opening our missionary mite boxes. This year, after a



Easter breakfast group at the Galilee Baptist Church in Denver, Col.

worshipful program around the tables, each girl brought her gift and we thought of the women who took their spices, etc., so "early in the morning" on that first Easter. We were happy and thankful to find it equaled \$54.01. Our Guild is made up of college girls and we felt we could only pledge \$35.00 at the beginning of the year. We were thrilled to be able to report \$104.00 last Friday at our City Guild Rally.—*Margaret Hook.*

[NOTE.—The above was written by Margaret Hook (third from the left in front row), granddaughter of Dr. Joshua Gravett, the one lone man in the picture, for many years Pastor of Galilee Church. Grace Lewis, State Secretary, is extreme right on front row.]

A Going Senior Guild

The Sadie Robbins Guild of the First Church, Kankakee, Ill., is having a successful year, and our Teen-Age and Junior Guilds are also very active. This Chapter is busy finishing up their Foreign Mission quota, our Home Mission quota having been filled and delivered. At Christmas time we provided two bushel baskets of food for needy families. Our Gateway Gifts have been taken care of. Our Annual Rally had as subject,

"Gateways." The 12 gates, one for each month, Life, Love, Sacrifice, Stewardship, Faith, Happiness, Friendship, Worship, Prayer, Opportunity, Gratitude and Service, through which each Guild Girl should enter this year, were presented in the form of a play, each gate being a separate scene. Our Annual Vesper Service was in the form of a Pageant and a Candlelight service depicting "The Lord's Prayer."

"Ad Antics"

Oregon is certainly resourceful. Central Association Guilders held their Fall Rally in Salem and as usual, under the direction of Mrs. Ella Matthews, Secretary Director, a very fine program was presented. The theme "Ad Antics" was cleverly carried out. The banquet program was "Good to the Last Drop." Dr. and Mrs. J. V. Scott, missionaries, were guest speakers and showed moving pictures of China, Japan and the Hawaiian Islands, which were greatly enjoyed. After being hospitably entertained all night by the Salem Guilders, the girls enjoyed "57 Varieties," which proved to be a helpful workers' conference. A real surprise under the heading of "The Flavor Lasts"

was a most interesting talk on her recent travels by Mrs. Britton Ross, who had just returned from Europe. The Rally was brought to a close by a beautiful inspirational message given by our own "Advertising Manager," Mrs. Hodge.

One Girl's Opinion of the Guild

Here are a few excerpts from a recent letter written by a Guild girl which undoubtedly voices the feeling of hundreds of others:

"Isn't Guild wonderful! It is so rich and full of meaning. When I think of the many priceless friendships that have come through Guild it seems just too wonderful to be true! When we think of the infinite value that a bit of White Cross work or a word of answered prayer may mean to someone perhaps unseen and far away, we realize how truly Worth While Guild really is! The opportunity of making close friends and even living with girls of other races as we do at House Parties, Assemblies and Conventions, makes the World Wide scope of Guild a reality and not just a beautiful dream. Judging from the extent to which it has enriched my own life, I feel quite certain that Guild is the most blessed gift God has given to the Baptist girlhood of today, and the womanhood of tomorrow. It has brought Christ nearer to me and has taught me to love the unlovely and those I have never known, and given me a desire to lay down my life, if need be, for Him who gave His life for me."

Rhode Island's Tea

The Rhode Island Guild Mid-Winter Tea was held at the Cranston Street Roger Williams Baptist Church, Providence, with 250 attending, the Teen-Age Guild of the entertaining church acting as hostesses. The string ensemble, under the direction of Ruth Smith of Providence, was composed of

the Misses Doris Young, Kingston, violinist; Helen Mickle, Warren, cellist; Eileen Pierce, Providence, pianist. Their music was delightful. The devotional service was on the theme "Guild Gateways." The guest speaker was Rev. George H. Holt, cameraman for the Northern Baptist Convention. He showed two reels of pictures in natural color photography. Our honor guests were Mrs. Leslie Swain, Miss Sallie Coy, Miss Varina Lanphere, Mrs. Frank Rector and Mrs. Ella Stanton.

A Tribute to Mather School for Negro Girls

Mather, the school where I have spent eight happy years dotted with hardships now and then, has helped me to grow in character. When I entered Mather School, there were many things which I had to learn. Walking softly in the halls and classrooms, and being kind and polite to everyone were especially stressed. Through my classes and contacts with teachers and students I have been led to want to keep my body pure and clean, bearing in mind that "The body is God's holy temple." My Christian life has been enriched by the influence of many beautiful Christian women. The motto of the school, "Training for Service"

has been instilled in me in such a way that when I leave these consecrated walls for the last time as a student, I expect to go out and give my service to help my people grow beautiful in character.—*From a graduate of the Normal Department.*

Spanish and American Guilds

Our W.W.G. at the First Spanish Church in New York City has had the privilege of making friends with the Guild from New Rochelle, which came to visit us, bringing refreshments for my girls. They sang for us, and we put on our first program entirely in English, in order that our guests could understand. Then we had some games during which we all laughed together. My group were completely captivated by these charming girls and the visitors seemed to like their Spanish sisters so much that they have been corresponding. We hope to go to their meeting in the near future. This friendship will do much to change unfavorable attitudes toward girls of other nationalities.—*Alma B. Clifford.*

Norma, North Dakota

The accompanying picture was taken last September before many of the girls went to near-by towns for high school. The church is 16 miles in the country, from the

town of Norma. Although we have not been able to have regular Sunday services during January and February, our Guild has met regularly with good attendance. We did White Cross work and most of the 20 girls have read their five books to qualify in the Guild Reading Contest. Those of us who could attend the Guild Banquet at the State Convention in Minot last fall, certainly did enjoy the fellowship and good time! Although there have been great distances that have separated us this winter, they have continued their interest in the work of God's Kingdom here on earth.

Candlelight Dedication

The members of the First Baptist Church at Horseheads, N. Y., were very pleasingly entertained at a Fellowship supper in January. The up-and-coming members of the Mary Carpenter Guild staged a beautiful candlelight service on the stairs leading out of the basement. All lights were extinguished. Singing "Jesus Calls Us," the girls entered with one lighted candle at their head. Six of these girls, dressed in white, each carrying a different colored candle, formed an inverted V on the stairs with the lighted white candle at the apex on the top stair. This white candle represented Christ and by lighting each candle from this one they dedicated their lives as members of the World Wide Guild to different phases of Christ's work. Following this the girls sang "Take My Life." Then the girl at the apex invited all others who wished to take part in Christ's work to do so. The remaining Guild girls, carrying smaller white candles, approached the steps and lighted their candles from one of the seven already lighted. It was a very impressive service beautifully done. Each girl participating remembered the Guild ideals and did her best to make the evening a success.



World Wide Guild at Norma, N. D.

Children's World Crusade

"What have I thought of His work so dear?
 What have I planned for His kingdom here?
 What have I given of the wealth He gave?
 What have I learned of His power to save?
 What have I done that China may see
 What Jesus did when He died for me?"

—Selected

Natural Avenues to Friendship

Since one objective in our C. W. C. work is the cultivation of friendship between children of different classes and races, it may be well for us to think of some of the natural avenues that lead to friendship.

First we will put understanding each other. Recently I heard Stephen Leacock say that "if we ever secure international peace it will be on the basis of a language common to all lands, for not until different people can understand each other and talk to each other can they reach conclusions satisfactory to each." And he cited the one hundred years of peace between the United States and Canada as an example.

Therefore the more our boys and girls can really know their neighbors the better. A beginning has been made where C. W. C. groups have invited children of other races to spend an afternoon or a day with them when a happy time was enjoyed in worship, story telling and games and when all sat down together for lunch or ice cream or lemonade. Within the last year such parties have been held in which American Negro,

Mexican, Indian, Chinese and Japanese shared, sometimes at the invitation of the American children, but not always.

The exchange of picture post cards of national memorials or wonders, such as the Taj Mahal in India or Niagara Falls, has more than once started a friendship which has grown strong and constant.

The necessity of a leader to think in terms of the group must never dominate her so complete as to make her unmindful of each individual and his needs. There are many lonesome, misunderstood little people in our midst today looking for that friend whom you may prove to be if you do not miss the right path.

Mary L. Nolle

218 Lancaster Ave., Buffalo, N. Y.

Mather School

On a beautiful island just off the coast of South Carolina stands Mather School for Negro girls, a boarding school and a happy home where most of the girls for the first

time in their lives have enough to eat and wear. It is hard to realize that thousands of Negro children have practically no chance for an education except what the Christian school provides. The public schools are too often short term and have poor equipment. One girl wrote that the school she went to "had neither desks nor blackboards. The most they did was to play. And the only thing they had to learn was the commencement piece." It is easy to see why Mather has outgrown its buildings.

Beside the regular school subjects, the girls are taught home-making, gardening, farming and hygiene. The Bible is a major subject for all and the Christian spirit and attitude pervades the whole place.

Cynthia is the newest acquisition, a mule to help on the farm. There are enough cows and chickens (and I hope some little pigs) to supply the needs of the table. For years the barrels of clothing sent from the North, to be sold to the poor of the neighborhood, have furnished the cash for some of the other needs of the school.

The Crusaders can help by packing a "barrel for Mather" into which they may put good clothing, bandages, Bible and colored advertising pictures, story books,



Mather School Girls Building an African Village

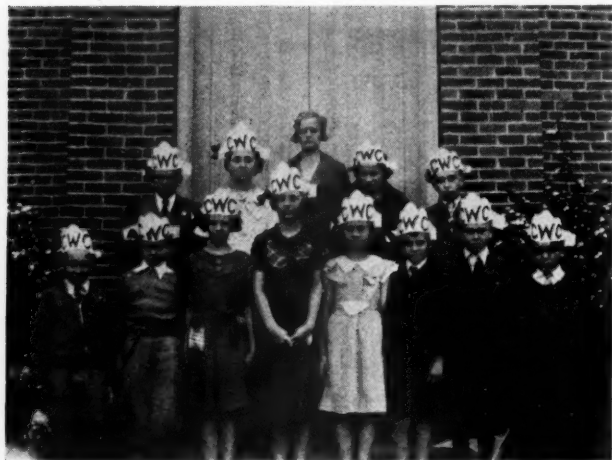
dolls and stuffed animals, handy boxes and candy bags for Christmas, and flower seeds of all kinds. Why not put a picture of your Crusaders in the barrel and have some letters accompany it? See the query at the end of the Boys' and Girls' Column.

The Coming of the Light

Our friends of the Episcopal Church have prepared a very beautiful and simple series of worship services for the use of the family on the ten days before Christmas. Their purpose is to help the children "bring Christ back into their Christmas." It is most attractive in appearance and may be secured from the Forward Movement Commission, 223 West 7th St., Cincinnati, Ohio, price 5 cents. Send for it now so that you may be sure of having the stories at hand which are suggested for a few of the days. The family will find a deeper joy in Christmas as they unite in this daily worship together.

Ohio Crusaders

LISBON, OHIO. The accompanying picture of the Lisbon Crusaders shows 12 of the 13 members who have given generously of their time and service to the local interests of their church and community as well as to missionary work of the denomination.



Crusaders at Roger Williams Church, Providence, R. I., who dramatized I Corinthians 13 at the Rhode Island Rally. See MIS- SIONS, June, 1936, page 379

Craft Material

PAPIER MACHE: Two dozen sheets newspaper shred. Place in pail and cover with boiling water. Stir with stick ten times or more before completely cool. Squeeze out with hands until water is out, and chop with meat mallet, as for Swiss steak.

When reduced to pulp, add two cups flour, two cups salt, and stir thoroughly. If color is desired, add 5-cent package calcimine, purchased at hardware store. This takes two weeks to dry.

MAP CLAY: One cup salt, one cup flour, enough water to make an easily handled clay. This dries nicely in one week. Water colors may be used to great advantage in map coloring.

PASTE: One cup flour, one cup

sugar, one tablespoon powdered alum. Mix above dry, then boil in one quart water. Boil as starch until thick (about five minutes). Remove from stove, and add one drop oil of cloves. Seal tightly in jars as a preserve. Will keep three months if unopened.

Primary Missionary Stories

Miss Grace McGavran is the author of a little book of 12 stories about children in the homeland and abroad. This small blue paper-bound volume will enrich the material of the primary teacher and will also prove a valuable addition to the books on the browsing table in the local church. Send your order for this with 25 cents to United Christian Missionary Society, Indianapolis, Ind.

BOYS' AND GIRLS' COLUMN

Here are some stories from the children of Mather School. Wouldn't it be fun to spend the day with them?

GETTING VACCINATED

Miss Tebbets, who is that man with the funny little bag?

Listen, they call him doctor, is us sick? Miss Tebbets, what for's



LEFT: Crusaders at Lisbon, Ohio. RIGHT: Crusaders at Central Church, Middleboro, Mass.

he comin' in here? See he ope's he's bag. Oh! look at the funny little bottle with a needle on the end. What for you "gonna" use that needle, doctor?

No! No! Miss Tebbets, he not "gonna" put that "ole" needle in my arm. I got no smallpox. Us don't want he to stick us with that needle. No! No! NO! I kick, I bite—don't let he stick us, Oh-O-OW!

Miss Tebbets, did he done stick I? Why you let that "ole" doctor stick I?

Us thought it "gonna" hurt "worser."

GETTING A PICTURE

Miss R.: If some one will hold this little baby owl for me I'll take your picture.

Ceile: Let me! let me!—ouch! No Miss R., he bite.

Annas: I don't want he to bite me.

Janie: I hold him. I not afraid.

Miss R.: Now hold him high, Janie, and the rest of you children gather closer so I can get you all in the picture.

Thomas: Miss R., what you "gonna" do with us pictures?

Miss R.: There are some boys and girls who live in New York who belong to the Children's World Crusade who asked for them.

Gertrude: What's a Chillin's Wo'd C'usade?

Miss R.: A Children's World Crusade is a group of boys and girls who are learning to help Jesus in His work by helping their neighboring boys and girls all over the world. Now, Bobbie, if you'll hold the little dog "Dicky" on this bench, I'll take your pictures together.

Bobbie: Miss R., he chew my ear—he lick my face—he won't be still.

Miss R.: Now pat his head and rub his ears. Maybe he'll forget

and be still for just one second. There! No, he moved just as I snapped it. I'll have to try again. That is better; let Dicky lie across your lap. Now, I think this one will be good.

Bobbie: Wait, Miss R., let us hold the little black box you got and see us pictures.

Miss R.: Oh! you can't see it yet. We'll have to send it way off on the train. Then some people will make the pictures and send them back to us.

Edward: Miss R., will the boys and girls in the Wo'd C'usade send us they picture?

(Please do.—M. L. N.)

THE OPEN FORUM OF METHODS

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The Board of Missionary Cooperation, 152 Madison Avenue, New York, N. Y.

FIRST PRIZE!

It is significant that the awards in the annual contest went to year-books based on "The Open Gate," the denominational theme for 1935-1936.

This does not mean that *originality*, a quality rewarded in other years, was not considered. On the contrary, the books, though based on the same general theme, show striking differences in outline and presentation.

Here is the judges' decision concerning the first prize:

We realize it is probable in these post-depression days that few, if any of our Baptist churches are so fortunate as to have sufficient money to warrant them in getting out such an expensive year book as has the First Baptist Church of Santa Ana, Calif. So, while it is outstanding in appearance and set-up, it would not be fair to name it for first place on that basis alone. We also remember that it was named for first place last year—a fact which made your judges go most carefully into the merits of each year book submitted, before making final decision. But honor compels us again to give it first place for the following reasons:

(1) Of all books submitted in the contest, its content is such as to make it of widest use to churches everywhere. Even the humblest and smallest can find in it material they can use.

(2) It adheres most fully and ably, through its poems, hymns, Scripture selections and program-procedure, to its theme. The secretary's report and financial statement being included, form a set-up of activities and bookkeeping which will prove suggestive to prosperous and struggling churches alike. Also its final material, entitled *Workers* and *In Memoriam* could be reproduced in simple typed-sheet form for annual distribution.

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So, for the second year in succession, your judges commend the fine mentality, hours of thought, and labor that have produced this outstanding year book which we name for first place.

—August Walden Comstock

—Olive Russell

The selection of the theme and the methods of presenting it can best be described by quoting from a letter from Mrs. Albert F. Hill, chairman of the program committee:

Our committee . . . was unanimous in the desire for a garden theme. It seemed that almost every one, unknown to the others, had wished for such a topic. After much deliberation, for we wished to use the suggestion of the national societies as to *The Open Gate* also, we decided that our general theme should be *Into God's Garden*. So you will see the significance of the garden scene on the cover of the book and in shadow on every page, and why it is shown through a gate opened as if inviting wayfarers to enter and enjoy the blessings, privileges and opportunities within.

We gave each department some particular name which has to do with a garden. We tried to make each name appropriate, drawing the analogy as correctly as we knew how. We named our industrial tasks *Garden Work*; we have lunch in the garden; our business is *Garden Plans*; our song service *Garden Melodies*; our devotions *Blessings of the Garden*; and our leaders for the day *Gardeners*.

Our prayer period is worked out in a fitting and worshipful manner. As we finish our lunch, the strains of *Beautiful Garden of Prayer* call us to hush reverently as our prayer chairman takes her place to conduct a period of supplication for our missionary work. At the conclusion, there is a fifteen-minute interlude of instrumental and vocal music appropriate to a garden setting. During this time an opportunity is given to all who have brought their gift boxes to go up

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through the gate on the platform (a part of the setting for each program) and deposit the contents in a water jar which stands by the fountain. We think the symbolism of giving our gifts for the spreading of the Water of Life in God's Garden, most inspiring.

The first program topic, *Dedicating the Garden*, was beautifully presented by means of an original play, *A Garden Tour*, based on the

thought of the consecration of our talents for work in the Master's Garden. It combined "the old, old subject of stewardship dressed up in brand-new clothes" with the subjects of the various programs in the whole year's series.

The Society issues a news sheet, which is distributed with the church calendar on the Sunday preceding the regular meeting. (See *MISSIONS*, January, 1936, page 61.)

Program chairmen, who are interested in this theme, will surely want to know more about the series. A detailed description of the year book, together with a synopsis of *A Garden Tour* and of *The Century Plant* (an original play on the centennial fields) appears in *Program Pointers* for September. If you wish a copy send a 3-cent stamp to the *Forum Conductor*, in care of *MISSIONS*.

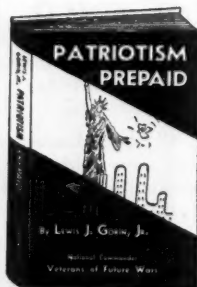
Both the year book and the play, *A Garden Tour*, may be had by sending 25 cents to Mrs. Albert F. Hill, 1618 Spurgeon Street, Santa Ana, Calif.

This charge is necessary to cover the cost of printing and mailing.

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From the cradle to the grave in missionary service

BORN

To Dr. and Mrs. Henry S. Waters of Iloilo, Philippine Islands, a son (birthday not stated).

APPOINTED

Miss Dorothy Hare to South China; Miss Roberta Hopton to South India; Miss Dorothy Rich to Burma; at the May meeting of the Woman's Society in St. Louis. (See page 431.)

MARRIED

Rev. R. F. Chambers of Jorhat, Assam, to Dorothy Kinney, M.D., of Gauhati, June 30.

SAILED

Miss Millie M. Marvin, from San Francisco, April 30, for Assam. Miss Signe Erickson, from San Francisco, May 1, for the Philippine Islands.

ARRIVED

Rev. and Mrs. B. J. Rockwood of South India, April 12, in Los Angeles. Dr. and Mrs. R. L. Crook of West China, April 16, in New York. Rev. and Mrs. R. R. Wickstrand of Assam, April 18, in New York. Rev. and Mrs. Frank Kurtz of South India; Rev. and Mrs. J. A. Howard of Bengal; Dr. Mary W. Bachelor and Miss S. B. Gowen of Bengal-Orissa, April 21, in New York.

Miss Beatrice Pond of Burma, April 22, in Vancouver.

Rev. and Mrs. W. Boggess of South India, April 28, in San Francisco.

Miss Irene Daleen of Burma, April 30, in New York.

Rev. and Mrs. T. V. Witter of South India, May 2, in Los Angeles.

Rev. and Mrs. J. M. Forbes and Miss M. J. Tait of Assam, in New York; Mr. and Mrs. F. G. Dickason and Rev. and Mrs. H. E. Hinton of Burma, May 6, in San Francisco.

Miss Mary L. Parish of Burma, May 10, in Los Angeles.

Miss Olive Buchner and Miss Arcola Pettit of the Philippine Islands, May 13, in Seattle.

Miss Helen Hunt of Burma, May 14, in San Francisco.

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Mr. and Mrs. P. R. Hackett of Burma, May 18; Dr. Anna B. Grey of Burma, May 19, in New York.

Miss Helen Bailey and Dr. Elsie Morris of South India, May 20, in New York.

Rev. and Mrs. F. H. Rose of the Philippine Islands, May 26, in Seattle.

Miss C. L. Johnson of Burma, May 27, in New York.

Miss Carrie A. Shurtleff; Rev. and Mrs. G. H. Waters of China, May 30, in Los Angeles.

Miss Mary Bonar of Belgian Congo, June 7, in New York.

DIED

Miss Agnes Whitehead, retired, in Burma, May 11.

Mrs. C. B. Tenny, retired, of Japan, in Rochester, May 13.

For All Contestants in the Question Box

In order to arrange for extra help in checking Question Box answers in December, and in order to secure an advance supply of books for prizes, each contestant is requested to send a post card immediately to MISSIONS.

Address the card, MISSIONS Question Box, 152 Madison Avenue, New York. Do not address the card to any individual. On the reverse side write simply, I AM PARTICIPATING IN THE QUESTION BOX CONTEST. Then state whether you prefer a book or a year's subscription in case your answers prove to be 100% correct. Sign name and address.

These cards will be filed. All answers submitted in December will be checked with the cards for verification. In this way much of the delay of last year will be avoided.

All Question Box contestants are asked to cooperate by promptly sending in the postcards.

(Continued from page 429)
the church by assuming one-half the salary of Rev. J. M. Cochran, its pastor at that time. In the church records appears the following tribute:

We will ever hold the American Baptist Home Mission Society in grateful remembrance for the benefit it has conferred upon us, and the great good it has done. We hold no benevolent society paramount to this in its claims to our prayers and contributions.

The present pastor is Rev. A. L. Roth, who writes that the church had "a very wonderful centennial celebration."

Wanderlust of Indian Houses

In the old days the Indians moved their habitations when for any reason they wanted a change. Today, while houses are not so easily moved as were the tepees, there is still a hangover of this old custom among some of the older Indians. We find often that after a death in a family the house is moved a short distance to a new place on the little farm, or it may be only turned around to face a new direction. The Indians like to make some change so that they will not be too much reminded of their recent sorrow.

These changes are more noticeable at Town Camp, the settlement just outside of Fallon, Nevada. Here often a house will be moved a considerable distance from its old location. Sometimes in calling we find the settlement has such a different aspect that we have to search for the house or inquire in order to find it. Many of the women in Town Camp work in Fallon, so we never know when to find them at home.

The people often sit outside in the shade of their houses, trying to find some relief from the heat which burns up that treeless place in the summer.—*Ruth C. Hunter.*

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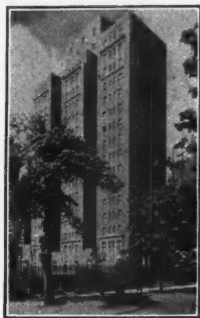
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The Shaft of an Arrow in Her Abdomen

A short time ago a woman was brought in here with the shaft of an arrow protruding from her abdomen. The barbed steel head was embedded deep in her liver. She was a young woman and had had a quarrel with her brother, a boy of about 13, over a fish. Angered, she cursed him, and he in a rage hurled an arrow at her which missed. Not being satisfied he strung a second one to his bow and at short range let it fly with disastrous results. It was twelve hours before they finally got her here. The poor woman was carried in lashed to a pole. Every step the carriers took stirred the arrow that was fixed in her. As is our custom, a relative was permitted to watch the operation, and her father took his place in the chair placed for such visitors. He kept quiet during the preliminaries, but at the first cut of the knife he broke down, stolid savage that he was, and had to be led from the room. The job was finished soon after one o'clock in the morning.—*H. D. Brown, Belgian Congo.*



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"GREATER WORKS THAN THESE" shall we do if we are faithful and zealous.

NORTHERN BAPTIST CONVENTION

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